The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 4.—WHOLE NUMBER 1201.

JOHN HECKER, PROPRIETOR. NEW-YORK, MARCH 25, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH......at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH...... 7 " 5 "
CHURCH OF THE NATIVITY...... 9 A. M.
CHURCH OF THE ANNUNCIATION...... 9 " and 4 P. M.
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A. M.
CHURCH OF THE TRANSFIGURATION......¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES...... 9 "
CHURCH OF THE HOLY INNOCENTS...... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn...... 8½
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS...... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,...... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MARCH.

26. Fourth Sunday in Lent

APRIL.

2. Fifth Sunday in Lent.
9. Sixth Sunday in Lent: Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY. [Proper Psalms instead of the Psalms for the day.]
15. Easter Even.
16. EASTER DAY. [Proper "Anthems" (printed immediately before the Collect) instead of "*Venite Exultemus.*" Proper Psalms instead of the Psalms for the day.]
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

THE CHURCH AT HOME.

New York.—Between the 8th and 12th inst., inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows: St. Mary's church, Brooklyn, *five;* church of the Messiah, Brooklyn, *four;* Calvary church, Brooklyn, *three;* St. Paul's, South Brooklyn, *seventeen.* At each place he also preached and addressed the candidates.

On Sunday the 12th, an ordination was held in St. Paul's chapel, New York, and Mr. EDWARD A. FOGGO admitted to the Order of Deacons. The candidate was presented by the Rev. Dr. HAIGHT. The prayers were said by the Rev. Dr. S. R. JOHNSON and the Rev. Mr. R. B. CROES. The Rev. Professor MAHAN preached the sermon.

AT A MEETING of the Vestry of St. Peter's church, Albany, held on Friday, March 17th, 1854, the death of JAMES TAYLOR, late cashier of the Commercial Bank, and a Warden of this church, having been announced, the following preamble and resolutions were unanimously adopted:

Whereas, it has pleased Almighty GOD to remove from this mortal life, our esteemed friend and associate, JAMES TAYLOR, long an exemplary member of this parish, and at the time of his decease, its Junior Warden, therefore

Resolved, That we cordially unite in testifying our great respect and regard for the memory of that singularly upright and high-principled man and sincere Christian; that we deeply feel the loss of one, who so long occupied an important position in this parish, and in the community, and who was so highly valued for his ability and for his worth; that we look back to the example of his life, so remarkable for its severe integrity and earnest devotion to every duty, as a blessing to the Church and the world.

Resolved, That we tender to the bereaved family the expression of our earnest sympathy in their great trial, and fervently implore for them the protection and guidance of the Great Head of the Church.

Resolved, That a copy of these resolutions be transmitted to the family of our departed friend, and be recorded on the minutes of this board. HORATIO POTTER, Rector.

O. MEADS, Secretary of Vestry.

Maryland.—The will of the late JACOB ALBERT, Esq., of Baltimore, makes a bequest of $10,000 to the Boys' School of St. Paul's, in that city, and another of the same amount for the support and instruction of destitute girls in the female school of the same parish. Other religious and charitable objects share the benefits of his large estate, which is said to be about $2,000,000.

Virginia.—St. Paul's church, Petersburg, was lately destroyed by fire. The building was valued at $15,000, and insured for $6,000. It is said that a handsome lot has been already purchased for $5,500, on which a new church will forthwith be erected.

Ohio.—The Bishop of the Diocese visited Gambier on Tuesday the 7th inst., preached, and confirmed *sixteen* persons in Rosse chapel.

The Missionary and Education Committee of the Diocese have made it a special duty of their agent to look out and encourage young men to enter the ministry. He is authorized to pledge all needed assistance for twenty weeks, as a trial term, in any of the departments of Kenyon College, to as many as he may find, and judge worthy. And although he alone may not lay the committee under obligation to any individual for a longer time, still it is confidently hoped and believed that none will then be dropped simply for the want of means to meet the neccessary expenses of board and tuition.

Minnesota.—It is probably well known to most of our readers, that the Rev. J. L. BRECK is in charge of a Mission-House at Fort Ripley in this Territory, where he proceeds upon the most wise and practical scheme of working in the arts and pursuits of civilization along with the doctrines and institutions of the Gospel. He seems to have started with the idea, which experience has fully approved, that there can be little use in attempting to christianize savage people by any method which does not at the same time seek to civilize them, arresting their wild and roving habits, and settling them down amidst the social, domestic, and neighbourhood affinities of life, and planting goodly arts and usuages,

> "Whence all the fixed delights of house and home,
> Friendships that will not break, and love that cannot roam."

In his own words, "the object of our mission is twofold, namely, to christianize and civilize, which we are pursuing with deep interest as a mission family in the woods, altogether isolated from the remaining part of the world, opening a *little civilized world and home* round about us in the midst of forest wilds; our design being first to make these Indians *men*, that we may be the better able to make them Christians."

The *Gospel Messenger* of last week publishes a long letter from Mr. BRECK to the Rev. Mr. SCHUYLER of Oswego, giving an interesting account of what he is doing and how. The letter is dated "Chippeway Mission House, Fort Ripley, Jan. 30, 1854." From this letter we learn that a building has lately been erected there at great expense, most of the lumber having to be cut with a whip-saw. Provisions have to be carried up by water 800 miles from St. Louis, or 500 miles from Galena, to St. Paul's, and then 150 miles by land to Fort Ripley, which makes flour $10 or $12 a barrel, while they have had to pay as high as $39 a barrel for pork, and other things in proportion. The following extracts are all we can well spare room for now:

In this remote spot, as we look from the windows of the mission house, we see the dog-train passing us on their way to Prince Rupert's Land, where the English Church has done such noble work for the red man. Bishop ANDERSON, in a letter lately received from him, states as follows: "I only returned five days ago from the English rivers, where I have been for the last ten weeks. The Indian stations are flourishing beyond my most sanguine expectations, and as far up as the rivers just named. The number of those who resist the Gospel are very few—a very small fraction." And in a postscript, he adds, "The labour amongst the Esquimaux is, I hope, advancing this Winter." The Bishop's hands are strengthened by a devoted band of twelve clergymen, besides catechists, and he has ten or twelve churches built—some of stone. He has stations five hundred miles up in the wilderness from his residence on the red river.

Yesterday two trains arrived from the North, which presented a very pleasing Winter scene in front of the mission house. The dogs are seen rising the bank of the lake, drawing the train after them. They now stop, and dogs and drivers form a grotesque group. The wearied animals, always looking oddly in harness, lie down or sit dog-like, whilst their red and blanket-clad masters look about, evidently deciding whose hospitable roof they will choose for the night. The Winter hoods and red legging, and snow shoes and train—which last is a long narrow board, without runners, resembling the reindeer sled, with baggage well lashed upon it—do but too plainly show that they have been travelling through an uninhabited land in very cold weather. The thermometer of last night stood, as far as we could judge, forty degrees below zero. I have travelled this trail to the northward about eight miles, when the snow was two and a half feet deep, and the weather 12 to 18 degrees below zero, without seeing a solitary habitation of Indian or white man, until reaching our Indian trading post, where a half-breed lived in a deserted Presbyterian mission house. During this journey we slept in our blankets upon the ground, with our feet towards a huge blazing fire, eight feet in length, which is kept up through the night.

Our insolation is shown by the distance of our post-office from the mission house, being twenty miles, which two of the Indian boys within our family travel weekly, alternating, and performing the journey on foot thither and back again with great ease and speed. Had not the U. S. Government built Fort Ripley, we should have been obliged to travel one hundred and fifty miles for our mail, or else receive it but once a month by the dog train. Where the mission house now stands, with its garden and yards, neatly enclosed within pickets and palings, was an untrodden thicket upon our coming here a year and a half since. Where, too, the church stands and the farm lying to the rear of the log dwelling houses, was a forest that had not felt the leveling hand of the backwood's man. In front of these improvements upon the lake bank, was our tent first pitched, and I can never forget that first night, wherein lay two divinity students, a catechist, a carpenter, and myself, upon the ground, within half a mile of the Indian village, where the vernal Medicine Dance was in full operation. It was nearly three months before we could altogether abandon the tent for a log house. My life at Nashotah prepared me for this wilderness; for I passed above eight years in that mission, before I saw the day in which I could visit the East or leave the Diocese.

What a treasury was our little garden to us the past Summer, which in the Spring of the year was a perfect thicket and a mass of roots! What two worlds, as it were, do we live in here! We enter the quiet mission house and its grounds, and we are once more in the civilized world; we leave its environs of heavy timber, and we are again in the midst of savage life, and the wigwam. We enter the church, and it is the house of GOD; we leave its walls, and we are in heathendom! There is, however, a *medium aspect* beginning to arise round about us, indicative of a change for the better. This is particularly apparent in the little patches of ground here and there brought under cultivation, and a few log houses built by the red man.

I will now tell you, who constitute the 'mission household' amongst the Ojibwas. There is first, the Rev. J. A. MERRICK, who came out with us to Minnesota in the Spring of 1850. He is engaged in teaching some white youth, in training the native, and in the study of the Ojibwa language. In all which he is rendering valuable assistance, and proving himself a blessing to the pagan world. Next is our devoted matron, Mrs. WELLS, who is over the house, (or family,) and conducts all its domestic economy. The past Summer, two other ladies joined the mission, and now act as assistants to the matron. These three have given their unselfish lives to this work, asking for no other compensation beside food and raiment, which must come to them from man, and a good conscience, which they can only have of GOD. The further important offices of these ladies are to instruct the native women in the domestic life, to teach the children in the schoolroom, and to order aright the native congregation during the time of divine service. Thus are they in the truest sense missionaries; and leaving distant homes, unknown to one another or to myself, until meeting upon Minnesota soil, and engaging in missionary labour, in the spirit that I have mentioned above, they should be highly honoured and loved for their works' sake. The Ojibwa mission should live in the hearts of Christian women, where their own sex has so nobly espoused its cause.

But these are not all the missionaries of this field. There are others, and devoted ones too. We number in the mission to the red man, ten white communicants, who are earnest for religion and civilization. They have come together for the good of the red man, to bring him out of paganism into the embrace of Christianity, and out of the wigwam into the house, and from the "chase" to a life of fixed habits of industry. The carpenter has been occupied in building the Indian church and the mission houses. All are built of logs in a very substantial manner. He has employed the native to assist him, and several have shown considerable skill in the use of tools, to which before, they and their forefathers have been unaccustomed. The farmer has charge of the mission farm and cattle, and does the hauling for the establishment during the Winter season. The natives are also employed upon the farm, thereby learning at our hands the art of cultivating the soil, and in like manner the work upon the mission buildings teaches them the right construction of their own houses. The wife of the carpenter and the wife of the farmer assist the mission in every way that they can. The daughter of the latter attends the mission school, under the instruction of one of the ladies, and is preparing herself to teach in the native school. Besides the above, are two young men of the Saxon race with us, pursuing studies preparatory, we hope, to a course of divinity. These assist us in the temporal affairs of the house, and also in training the native during his hours of work. We have already sent two other white young men to Nashotah, from whence, in due time, we look for their return, as workmen that need not be ashamed. A third young man within our house is an Ottawa Indian, who has come to us from his tribe, by the line of travel a thousand miles away, to prepare himself in our school to become a catechist to his people. Besides these there are a number of Indian children, *within* our house and *out of it*, who constitute an important part of the flock over which we have charge.

Beside the Indian children beneath our roof, are yet others living in the wigwam, who claim our daily care. The domestic and civilized life is here taught both old and young, male and female. Perhaps no mission of the American Church has before had so many lay missionaries, who have given themselves up so unreservedly as these to the Church's work, in the remotest corner of her vineyard, "not counting their lives dear unto them." But, beside civilization, Christianity is especially taught in the day and Sunday schools, as well as upon every day of the week in the church—for we have had a daily Ojibwa service from almost the very commencement of this mission. And you would be both astonished and delighted at beholding the number of attendants, and their reverential behavior in the house of prayer. The service is an abstract from the Church's morning and evening prayer, litany, and commandments; the latter are used with the response, as in the communion office. This service has had the approval of the Bishop of the Northwest. The children occupy the chancel steps, where they respond in Ojibwa very sweetly. They also chant with the matron in their own tongue, and sing very nicely at the close of each day's service, the English hymn:

> "LORD, dismiss us with Thy blessing."

We are thankful in having the English Prayer Book translated and printed in the Ojibwa language. It is an invaluable help in instructing a pagan people in the first principles of our holy religion. The people, though unable to read, quickly learn the prayers, responses, creed and commandments, so as to unite in saying them quite as well as though they were in the use of a book. All within the church are taught to kneel at prayer, and stand at praise, which they do as correctly as though they were already a Christian congregation. Thus every repeated service is improving the pagan mind of the old and the young, more and more, with the truths and sacredness of Christianity.

THE CHURCH ABROAD.

England.—The new Theological College at Cuddesden, designed for the theological training of Candidates for Holy Orders, under the immediate superintendance of the Bishop of OXFORD, is to be opened for the reception of students at Whitsuntide. Members of the Universities of Oxford, Cambridge, or Durham, who have passed the final examination for the degree of Bachelor of Arts, will be admissible from any English diocese. The ordinary residence will extend over one year, and each residence will be accepted by the Bishop of OXFORD as a substitute for attendance on the usual theological lectures at the Universities. The Rev. A. POTT, M.A., Fellow of Magdalen, Oxford, and Vicar of Cuddesden, has been appointed Principal.

THE *Evening Journal* has the following in reference to a proposed Bishopric of Jersey:—

Memorials are in course of signature in the several parishes throughout Jersey, praying that tithes in the island, which were alienated before the Reformation, and since then have formed part of the Governor's salary, may, now that this appointment is vacant and is not to be filled up, revert to the parishes for the sacred and charitables purposes to which they were orginally dedicated, or to the foundation of a bishopric, the island being almost entirely cut off from the advantages of the episcopate in consequence of its connection with the see of Winchester. The new bishopric—if the consent of her Majesty's Government can be obtained for its formation—will, in all probability, include Jersey, Guernsey, Alderney, and Sark. Jersey contains ten rectories, some of them of very considerable value, with several incumbences. It has also a dean, who is the rector of St. Saviour's, and indeed all the facilities for the establishment of the episcopate. In Guernsey there are six rectories, one or two vicarages, and several incumbencies. In Alderney and Sark there are also rectories and vicarages. The number of the clergy in the islands is about sixty, but it is expected that there would be a great accession to the clerical staff if proper episcopal supervision were provided. It is admitted on all hands that it is impossible for a bishop, however active he may be, adequately to discharge the dut es of a diocese which extends from the Channel Islands to Lambeth, Southwark, and Rotherhithe.

Ireland.—Armagh cathedral has been reopened for divine service, after having undergone considerable alteration and improvement.

THE ECCLESIASTICAL COMMISSIONERS for Ireland have just published their report for the year ending the 1st of August last. The sum appropriated for the repairing, rebuilding, enlargement, internal painting and colouring of churches, the erection of fonts, stoves, and bells, and to the fencing of churchyards, amounted to £38,399 6s. 5d., of which £26,246 16s. 9d. was set apart for repairs, including the aid afforded by the commissioners in the erection of fonts, stoves, and bells; £7,652 9s. 8d. for rebuildings, £2,500 for enlargements, £1,500 for internal painting and colouring, and £500 for enclosing churchyards; the board receiving assistance from private sources to the amount of £6,301 12s. 7d. for all these.

THE BISHOP of KILMORE, ELPHIN, and ARDAGH, held an ordination on the 19th ult., and admitted *two* persons to the Diaconate, and *five* Deacons to the Priesthood.

THE ARCHBISHOP OF ARMAGH has declined an invitation to join the Dublin Protestant Association, "for reasons which appear to him to be such as ought to guide his course of proceeding, although fully aware that its efforts may be of a very great advantage to the community, if conducted, as his Grace trusts they will be, with wisdom and discretion, as well as steady determination of purpose."

JUDGING FROM the following remarks of the *Clerical Journal*, the Archiepiscopal cold shoulder has not quite chilled the vitality of St. Columba's College:—

Braving the storm, the Rev. GEORGE WILLIAMS, *suopericulo*, is carrying on the College of St. Columba. Most of the boys returned to the school after the Christmas vacation; and, if this be taken as an index, he has not suffered much in public opinion by the late correspondence. The fact also that, of the three boys who obtained "Knox prizes" for compositions in Greek and Latin, two were boys of St. Columba, would lead one to conclude that something more than "rubrics" and "saints' days" are there inculcated. We may remark that the first Knox prize was awarded to one of SMITH O'BRIEN'S sons, formerly the insurrectionary firebrand of 1848, now a convict in New South Wales. It appears that the late sub-warden, the Rev. JAMES W. GREEN, has taken high dudgeon, and it is thought most justly, at the omission of one of his letters in Mr. WILLIAMS' pamphlet of correspondence. The letter is remarkable, however, for acerbity, unlike what one would expect from a clergyman, while its suppression, to say the least of it, has seemed to many discourteous and uncandid. Armagh school has been in a degree the gainer by the withdrawal of the Primate's patronage from St. Columba.

Scotland.—A Pastoral Letter has been addressed by the Scottish Bishops to the Clergy and Laity of the Church, chiefly at the instance of the General Committee of the Church Society. It strongly presents the important objects of the Society, and its urgent need of more liberal support. Its educational purposes are specially mentioned as demanding additional aid, and for them it is recommended that a special annual collection be made, in addition to the general annual collection now made, under the 40th canon. This appeal has met already with liberal response, especially in the Diocese of Aberdeen.

A CRUCIFORM building, erected for a mission and school in connection with St. John's church, Edinburgh, has been opened for public worship.

Canada.—Many of our readers will remember with pleasure the visit which was made to them last year by the Rev. Dr. MCMURRAY, of Canada West, in behalf of Trinity College, Toronto. They will also be glad to know that the last of that visit has not been heard yet. Dr. MCMURRAY is, altogether, as happy a specimen of the Christian minister and gentleman, as human nature can ordinarily be expected to furnish, and his visit, we have reason to believe, was a source of unmixed satisfaction to all who were anywise concerned in it. In the course of last Summer, it seems that, on his earnest invitation, the Rt. Rev. the Bishop of NEW JERSEY, the Rev. Dr. POTTER of Albany, and the Rev. Mr. OGILBY of Philadelphia, paid him a visit at Dundas, his place of residence. This visit has now proved the occasion of knitting up still closer the ties of fraternal regard between the two Branches of the Church. As a permanent record of the happy intercourse, they have united with a few of their home brethren in placing a chancel window in the new church at Dundas, of which Dr. MCMURRAY is the rector. The work is by Mr. JOHN GIBSON, of Philadelphia, and is said to reflect great credit on his taste and science as an artist. The act of donation was communicated by a letter from Mr. OGILBY to Dr. MCMURRAY, dated Feb. 10, 1854. To this, Dr. MCMURRAY replied in fitting terms, under date of Feb. 28, communicating the action taken by his Vestry on the occasion. The correspondence was published in the *Banner of the Cross* of last week, from which we take the following, being all that we have room for:

At a special meeting of the Vestry of St. James' church, Dundas, convened on Monday evening, the 27th inst., a letter was read by the Secretary from the Rev. FREDERICK OGILBY, A. M., rector of the church of the Ascension, Philadelphia, communicating the gratifying intelligence that a very rich and beautifully devised Chancel Window, of stained glass, executed by Mr. JOHN GIBSON, of that city, had been presented by a few Churchmen of the United States to the church of which the Rev. Dr. MCMURRAY is rector, as "a mark of their fraternal interest in the Canadian Church," and as "an expression of their friendly regard for the Rector personally, whose late visit as a delegate to their Church, in behalf of Trinity College, Toronto, they remember with pleasure."

The following resolutions were then proposed and adopted:

1. *Resolved*, That the warmest expression of thanks be tendered by this Vestry to the Right Reverend GEORGE WASHINGTON DOANE, D.D., LL.D., Bishop of New Jersey; the Right Reverend WILLIAM ROLLINSON WHITTINGHAM, D.D., Bishop of Maryland; the Right Reverend HORATIO SOUTHGATE, D.D.; the Right Reverend ALONZO POTTER, D.D., LL.D., Bishop of Pennsylvania; the Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., Provisional Bishop of New York, and to several of the clergy and laity of Philadelphia, New York, Baltimore, Boston, and Albany, for their munificent, appropriate, and most acceptable donation to St. James' church, Dundas.

2. *Resolved*, That the expression of fraternal interest towards the Canadian Church, by our fellow Churchmen in the United States, so recently evinced by their willing and generous contribution to Trinity College, Toronto, and now again, by their costly offering to St. James' church, Dundas, is hailed with the liveliest satisfaction by every member of the Church in this portion of our LORD's vineyard; and that no pains should be spared to promote and maintain that brotherly feeling and friendly intercourse which now so happily exists between us as members of the same Catholic and Apostolic Church.

3. *Resolved*, That the insertion in the Chancel Window, of the Arms of our revered Diocesan, 'specially to show how his noble and devoted service to the Church is appreciated in the United States,' as the donors have been pleased to express it, is a well-earned memorial, and demands, as this Vestry is assured it will receive, the most grateful acknowledgments of every member of the Church, over which, in the good Providence of GOD, his Lordship so ably and faithfully presides.

4. *Resolved*, That the best thanks of the Vestry are justly due, and are hereby most cordially given to the Rev. FREDERICK OGILBY, A. M., rector of the church of the Ascension, Philadelphia, whose late visit to their parish they remember with pleasure, for the lively interest he has manifested in the Canadian Church, and especially in St. James' church, Dundas, and for originating and bringing 'this work and labour that proceedeth of love' to a happy consummation. WILLIAM MCMURRAY, *Chairman.*

EMILIUS W. RIPPEN, *Secretary.*

THE WORLD ABROAD.

England.—By the non-arrival of the *Pacific*, long past due, we have no later advices from Europe than to the 4th inst. The war continued to be vastly popular, and to stir the preparatory energies of the country. Amid all the enthusiasm, however, there is a shade of anxiety perceptible. The embarkation of troops had given a reality to a prospect, that no peaceful and enlightened people can contemplate, without sorrow at the sad necessity, however righteous the cause. The additional estimates for the Army and Navy were regarded as moderate. The Parliamentary debates continue to be largely concerned with the war question, and collateral topics, not of sufficient interest to require particular notice.

France.—The Emperor opened the Legislative Session of 1854, on the 2d inst., with a speech characterized by much manliness and decision. After adverting to the agricultural condition of the country it proceeds as follows:

France has gone as far as honour permitted, to avoid a collision, but must now draw the sword. She has no views of aggrandizement. The days of conquest are passed, never to return. The results of the frank and unselfish policy of France are,—England, her former rival, is now in alliance, and becoming daily more intimate;—Germany, a distrustful remembrance of former wars, and from hitherto paying too much deference to the policy of St. Petersburg, has already received independence of action, and considers freely on what side lies her true interest;—Austria, above all, which could not see with indifference the events which were in progress, will enter into an alliance, and will thus give her testimony to the justice of the war. Here, then, stands the case,—Europe, re-assured by the moderation of the Emperor ALEXANDER, of 1815, and of the Emperor NICHOLAS, of the present time, seemed to doubt the danger in which it stood from the colossal power, which, by successive encroachments, embraced the North and the centre of Europe, and which possesses almost exclusively two internal seas, whence it is easy for its armies and fleets to launch forth against civilization, and its unfounded demand in the East has awakened Europe.

The injustice of the act by which a powerful sovereign demands new concessions from a weaker one, and because he cannot obtain them, invades two of his provinces, is enough to put arms in the hands of those who revolt from injustice; but France has also an equal interest with England in preventing Russian supremacy from extending itself indefinitely over Constantinople, for to be supreme in Constantinople is to be supreme in the Mediterranean. To protect this right, has been for ages the policy of every national Government in France, and I will not desert it. We are going, therefore, to Constantinople to defend the cause of the Sultan, protect the rights of Christians, defend the freedom of the seas, and France's just rights in the Mediterranean. Are going with Germany to aid Germany, with Austria to aid in preserving the rank from which they wish to degrade her, to secure her frontier against the preponderance of her too powerful neighbour; are going, in short, with all those who desire the triumph of right, of justice, and of civilization.

In this solemn conjunction, gentlemen, is it, that I shall be obliged to appeal to the country. I rely firmly upon you, for I have always found in you the generous sentiments which animate the nation. Strong, then, in this security—in the nobleness of our cause—in the firmness of our alliance, and the protection of GOD—I hope soon to arrive at a peace which shall no longer depend on the power of any one to disturb with impunity.

IT IS REPORTED that Marshal ST. ARNAUD will command the Army of the East; and that Marshal VAILLANT will succeed him as Minister of War.

THE Abbe LEMMANAIS is dead.

THE ADHESION of Austria to the Allied Powers, is officially announced by the Emperor to the French Legislature. It is not probable, however, that she will at present take any offensive measures against Russia, but will merely keep peace on the frontiers.

Spain.—Quite a formidable insurrection, in which General CONCHA is deeply implicated, has taken place at Saragossa. The insurgents, for a considerable time, held the castle of Aljaferia, and other strong positions. A brigadier horse regiment revolted, and the Captain General attacked them with three columns of infantry, and some cannon. Several horses were killed, but the insurgents retained possession of the castle that night, but the next day, losing courage, they retreated, and the royal troops took possession of the city, and some cavalry pursued the fugitives. The city was placed under martial law, and disarmed.

Madrid and the whole province is placed in a state of siege. Catalonia was quiet, but the news from Arragon excited the country greatly. The insurrection in Saragossa was to have broken out on the 5th instant, but exploded prematurely. The details are very obscure, the papers being prohibited from publishing the facts. A general insurrection is thought probable.

Russia and Turkey.—No important change has taken place in the position of matters in the East. The belligerents seem intently engaged in studying each other's designs, without venturing any decisive movement. The demonstrations of the Russians against Kalafat, are thought to be only a stratagem to draw out the Turks and entrap them. The Turks no longer occupied any place but Kalafat, north of the Danube. Small skirmishes are frequent, but no important actions have taken place.

The Greek insurrection seemed in a fair way of being suppressed. From Asia there have been no further advices.

INDUSTRIAL HOME AT FIVE POINTS.

The following documents have been sent to us for publication. We do not see that they need any explanation from us. They are doubtless meant for the information and satisfaction of such as may be disposed to take an interest in the work going on at the place in question; and as such we willingly give them a place; merely adding that several of our brethren in the Church have strongly expressed their approval of our last week's editorial on the subject:

[From the Rev. Mr. PEASE to Messrs. DONALDSON, ELY, and REMSEN, severally.]

FIVE POINTS HOUSE OF INDUSTRY,
NEW YORK, Monday Feb. 6.

Dear Sir: Anxious endeavours are made without ceasing, in certain quarters, to create an impression that the accounts of this Institution have been kept in a loose and even fraudulent manner. I am informed that it would afford satisfaction to some of our friends, if gentlemen known to the community, who have been connected with the House of Industry from its origin, as Directors or otherwise, would strengthen our hands by a public testimony as to the manner in which the pecuniary affairs of the Institution have been managed under their supervision.

Yours, L. M. PEASE.

[From Mr. DONALDSON.]

NEW YORK, Friday, Feb. 10, 1854.

Rev. L. M. Pease: Dear Sir; I have to acknowledge the receipt of your note of the 6th instant, by which I perceive that you wish to procure from your associates, with a view to publication, some written testimony of the manner in which the pecuniary affairs of the House of Industry have been conducted.

I feel very reluctant to be in any degree connected with the controversy which has arisen between some of your former co-labourers and yourself, and very much doubt the necessity of further protracting it, which this measure may have a tendency to do, for I cannot believe that the public will allow the benevolent objects in which you are engaged to languish for want of support.

Lest, however, my silence should be misapprehended, I deem it due to you to say that during a period of two and a half years in which I had charge of the Parochial School, and of one year the direction with others of the House of Industry, to both of which I served as Treasurer, I never entertained a doubt of the faithfulness of your administration, or of the proper application of the funds entrusted to you.

I am, dear sir, respectfully yours,
JAMES DONALDSON.

[From Mr. ELY.]

NEW YORK, Wednesday, March 1, 1854.

Rev. L. M. Pease, Superintendent of the Five Points House of Industry: Dear Sir; In answer to your favour of the 21st of February, I would say that it is now about three years since I first become acquainted with you at the House of Industry, and since then I have been an occasional visitor there. About a year since, I became a Director in the Institution, and since the 1st of last April have been the Treasurer. In regard to the accuracy with which the accounts were kept before I was Treasurer, I cannot say. But since then the books have always been kept open to me and all the directors, and frequent examinations solicited. I have never had the least doubt but that they have been kept in a strict and correct manner; and I fully believe that all the charges to the contrary have arisen from a spirit of envy and jealousy.

With my best wishes for your success in your arduous labours, I remain, very sincerely yours, CHARLES ELY.

[From Mr. REMSEN.]

NEW YORK, Monday, Feb. 20.

Rev. L. M. Pease: Dear Sir; In reply to your note of Feb. 6, I have to say that since I became a Trustee of the Five Points House of Industry in May, 1852, your accounts as Superintendent, have from time to time been examined by me, and appear to be correct and full, leaving no reason to doubt that all your receipts have been properly accounted for.

I am, very respectfully, your friend and servant,
HENRY R. REMSEN.

[From the Committee at Niblo's.]

At a large and respectable meeting of gentlemen and ladies at Niblo's Saloon, Jan. 20, to witness the performance of the Juvenile Concert given by the Children of the Five Points House of Industry, the undersigned were appointed a Committee to examine and report upon the accounts of the Rev. L. M. PEASE, having special reference to that portion of them commencing May 19, 1850, and ending May 2, 1852. From a careful examination of them, we are able to say that they appear to have been kept with great care and exactness, specifying with minuteness, both in receipts and disbursements, the smallest as well as the largest amounts, and impressing our minds fully with the honest and upright manner in which his arduous duties have been performed. We beg any one who may have any doubt on this subject, to make a personal examination for themselves of this matter.

L. WETMORE.
H. B. CLAFLIN.

NEW YORK, Saturday, Feb. 25, 1854.

THE FIVE POINTS HOUSE OF INDUSTRY.—An association under the above name has been incorporated under the general law of this State, by a certificate filed in the offices of the Secretary of State and of the Supreme Court in this city, under date of March 3, 1854. The real and personal property of the House of Industry, now in the hands of the Rev. L. M. PEASE, will be duly made over by him to the Trustees, as soon as the necessary instruments can be executed; the society having yesterday organized, by the adoption of By-Laws, and the election of the following officers: President, HENRY R. REMSEN; Secretary, GEORGE G. WATERS; Treasurer, CHAS. ELY; Auditing Committee, ANSON G. PHELPS, JOHN STEPHENSON, and DAVID SANDS.

We are informed, that among the thirty incorporators are five Presbyterians, five Episcopalians, seven Congregationalists, two Methodists, two Baptists, three Unitarians, one Dutch Reformed, one Universalist, and one Friend.

The particular objects and purposes of this Association are:

1st. To assist the destitute to support themselves, by providing for them employment, protection, and instruction, according to their necessities.

2d. To provide partial or entire support, with suitable instruction, to children and others incapable of self-support, and not satisfactorily provided for by their parents, guardians, or by existing institutions.

3d. To imbue the objects of its care with the pure principles of Christianity, as revealed in the Holy Scriptures, without bias from the distinctive peculiarities of any individual sect.

The number of Trustees to manage the same is nine.

The names of the Trustees of such Association for the first year of its existence are CHARLES ELY, HENRY R. REMSEN, EDWARD G. BRADBURY, THOMAS S. EELLS, CHARLES B. TATHAM, WILLIAM W. CORNELL, GEORGE G. WATERS.

The following are the names of the incorporators as signed: James Donaldson, George Douglas of Douglas Farms, A. A. Low, Hiram Barney, John Stephenson, Edward C. Delavan, John N. Wilder, Charles Tracy, Henry Sheldon, Anson Phelps, George G. Spencer, Wallace E. Caldwell, Henry C. Bowen, James K. Spalding, Washington R. Vermilye, David Sands, Otis C. Lovett, Horace B. Chaflin, Richard Warren, Morris Reynolds, F. W. Hotchkiss, Charles Ely, Henry R. Remsen, George Bird, Edward G. Bradbury, Archibald Russell, Thomas S. Eells, Charles B. Tatham, William W. Cornell, George G. Waters.

COMMUNICATIONS.

For The Churchman.

Mr. Editor: The following eloquent and patriotic "Appeal for Trinity Churchyard" was written by a young lady residing in the country—and, consequently, not under the influence of any excitement that may have been caused by the articles that have appeared in our city papers on the subject. Though not written for publication, I think it is highly worthy of it, and I therefore send it to you, (without the writer's knowledge,) trusting that you will give it a speedy insertion in your paper:—not, however, that I think it will make any impression upon the hearts of those whose pecuniary interests are to be benefitted by the proposed desecration of the time-hallowed abode of the dead, (for they must be so devoid of feeling, and of all sense of propriety, as to be capable of burning the bones of even their own ancestors, if required, to make lime for the building of their temples to mammon,) but in hopes that it will assist in increasing the strong feeling already existing in opposition to the act of vandalism now in agitation. Yours respectfully, Common Decency.

March 9, 1854.

A Plea for Trinity Churchyard.

O! ye, who guard our city's weal,
Who would her glory see,
Turn not away from our appeal,
But listen to our plea;
And spare that consecrated place,
Which bears *His* mystic name,
Whose eye through every heart can trace
The thoughts of good or shame:
O! spare that hallow'd ground,
"God's acre" fenc'd around!

There have we laid our cherish'd ones,
With solemn rites and prayer,
Through Winter's storms and Summer's suns
To slumber calmly there:
There rest the beautiful and brave,
The honour'd and the wise,
Who carried with them to their graves,
A nation's sympathies:
O! spare that hallow'd ground,
Spare each beloved mound!

With soothing hope, amid our tears,
Those dear ones there we laid,
And trusted, that throughout earth's years
None would their rest invade:
We fondly deemed, as friend and friend
Were gather'd to the tomb,
The "trump of God" alone might rend
Its silent, awful gloom:
O! spare that hallow'd ground,
"God's acre" fenc'd around!

We love that green and shady spot,
Where from the passing din
We may retire with tranquil thought,
And meditate within;
For, like a monitor, it tells
The bustling, striving throng,
That daily like a torrent swells—
"Thus all shall be ere long"!
O! spare that hallow'd ground,
Where wisdom's voice is found!

O! will there not a curse alight
On their ill-gotten gold,
Who claim as theirs, with vandal right,
That land, for Mammon sold?
Will not His vengeance, from whose power
The Temple's "changers" fled,
Around those money-seekers lower,
Who spoil His sacred dead?
O! spare that hallow'd ground,
"God's acre" fenc'd around!

We loathe them—though by hunger led,
The fierce hyenas, foul,
That prey upon the buried dead,
And through the graveyard prowl:
Let not your hearts, from thirst for gold,
Grow like the wild beast's den:
But spare that sanctuary old,
If ye are Christian men:
O! spare that hallow'd ground,
Spare every humble mound!

O! spare it for the living's sake,
And spare it for the dead,
For holy memories that wake
Above their lowly bed:
A relic of departed days,
It does its place adorn,
So let it rest, till meets our gaze
The resurrection morn!
O! spare that hallow'd ground,
"God's acre" fenc'd around!

Mary.

Feb. 16, 1854.

For The Churchman.

THE CHRISTIAN MINISTRY.

When our Lord gave His Apostles their final commission as the ministers of His Church, He promised to be with them alway, even unto the end of the world. This can of course be understood only of their office, and therefore implies that that office is to continue until that remote period. But the very essence of their office consisted in that mission which was expressed by Christ in the strong terms, "As My Father hath sent Me, even so send I you." There were therefore to be, from that time to the end of the world, and therefore there must now be, those thus sent of Christ. It is required, as well by true faith in Him, and devotion to His will, as by a regard for that spiritual welfare which is connected with obedient walking in the commandments and ordinances of the Lord, that we earnestly consider the questions, Where is this ministry now to be found? Who are they whom God has invested with its commission?

Authority to act in God's name, as the ministers of His religion, can, of course, come only from Him. And it must come, either directly, or through a medium appointed by Him. In the instances recorded in Scripture of a direct or immediate commission, its subject was enabled to exhibit proof of the fact by performing miracles, or by predictions which were verified during his ministry. This was certainly a wise, merciful, and necessary provision, to guard against the otherwise unavoidable evils resulting from the facility with which pretension to divine commission may arise either from the delusion of fanaticism, or the wickedness of imposture. For the same reason, we may rest well assured, that, if now, or at any time, God should see fit to impart an immediate call to His ministry—that is, a commission coming directly from Himself—He will thus commend it to the confidence of His people, and secure them against being misled.

A divine commission *intermediately* conveyed, must, of course, flow through an appointed channel, and be transmitted in uninterrupted succession from one who received it directly. They only can impart the gift, who have received it with power to convey it.

The whole, therefore, of this momentous question, turns upon the inquiry, Who are the authorized agents for transmitting the Christian ministry?

Besides the twelve Apostles, Christ ordained Seventy as ministers of His religion. He gave to neither grade, however, the power of ordaining others, until immediately before His ascension, when the eleven apostles who remained after the defection of Judas, being with Him in a place He had appointed, received, in connection with their official commission, that gracious promise of their Lord, "Lo, I am with you alway, even unto the end of the world;" which evidently implies their commission, as agents, for transmitting to that remote period, the ministry conferred upon them.

The first addition to the ministry made after our Lord's ascension, was that of St. Matthias. As this was anterior to that great Pentecostal endowment, before which the Apostles were not to enter on their work, it is not improbable that the whole process was according to previous instructions given by Christ, and that the determination of the lot was the appointed evidence of a divine commission specially and directly conferred. It is by no means an improbable conjecture, however, that St. Matthias, having been divinely designated by the lot, "was numbered with the eleven Apostles" by that laying on of hands which was forthwith adopted in ordinations to the ministry.

After the Apostles had received the promised pouring out of the Spirit, as a fitting preparation for their work, they ordained Deacons for certain ministrations, and Elders. But whom did they invest with authority to ordain others?

In the twentieth chapter of the Acts, there is an earnest and affectionate exhortation of St. Paul, who had been numbered with the Apostles by a direct commission from Christ, given in miraculous manner, and abundantly attested, to the Elders of the Ephesian Church. He warns them to take heed to the flock, and gives them much pious and salutary advice relating to the duties of their office; but no direction whatever in the infinitely important matter of ordaining fit persons to the ministry.

In the third chapter of the same Apostle's first epistle to Timothy, he enlarges on the proper qualifications of a Bishop, (then another name for an Elder,) and a Deacon: but is silent with respect to any thing which may imply power in those officers to admit others to a participation in their functions.

The same is observable, when, in his epistle to Titus, he again touches upon the qualifications and duties of a Bishop or Elder.

St. Peter, in giving counsel to the Elders, addresses them simply as shepherds of the flock, and admonishes them of the duties they owe their people; saying nothing of any power of imparting their office to others.

It is farther remarkable, that in none of these exhortations is there any thing said which supposes the regulation of general matters of Church order and discipline to rest with the Elders or Deacons.

It surely cannot be supposed that if these Elders or Deacons possessed the power of ordination, admonition and counsel on a point so vitally connected with the interests of the Church and its members, as care in the exercise of that power, would have been omitted in the solemn exhortations and charges made to them, or respecting their duties. St. Paul was not neglectful of such admonition and counsel where it was applicable. To Timothy, who was settled in the very city of Ephesus, to the Elders of which that Apostle had addressed the charge above noticed, he declares that he besought him to abide there for the purpose of exercising discipline in the Church; gives him rules for managing its concerns; lays down directions by which to determine who are fit persons to be ordained Bishops or Elders, and Deacons: and solemnly enjoins him to "lay hands suddenly on no man", but "commit the things that" he had "heard to faithful men, who shall be able to teach others also."

St. Paul, also, declares to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city;" and gives him too directions for the choice of fit persons to be ordained, and rules for the exercise of general authority and discipline in the Church.

The continuance of the ministry is an object of the highest importance; as, according to the divinely constituted order of things, the continuance of the Church depends upon it, as well as its adaptation to the instrumentality which God has been pleased to assign to it, in His care and salvation of the souls of men. The ministry can be continued only through the agency of persons divinely commissioned. To secure confidence in the succession, this authority must be shown. It is not mentioned, or so much as intimated, in what the Bible declares of the duties of Elders and Deacons; but is expressly mentioned in St. Paul's addresses to Timothy and Titus; the former of whom certainly, and the latter probably, lived where there were Elders at the time. Hence the clear inference is, that the Elders and Deacons did not possess the power of admitting others to the ministry, and that Timothy and Titus did; and, of course, that there were ministers superior to Elders and Deacons in the charge of the Church, and alone possessing the power of ordination.

A similar conclusion results from considering "the Angels of the seven Churches" noticed in the beginning of the Book of Revelation. They are evidently spoken of as superior ecclesiastics, each, in his respective sphere, responsible, because of his official prerogatives over them, for the character and fidelity of both pastors and people; and for the good or evil estate of the Church under him.

Some have thought that there is notice, in the beginning of the thirteenth chapter of The Acts, of an ordination by several persons having co-ordinate powers in this respect. The answer to this is so obvious, as not to require any detailed explanation of the passage. The two on whom hands were laid, St. Barnabas and St. Paul, were already ministers: therefore they were not then ordained to the ministry. St. Paul, it is well known, attributed his appointment as Apostle, to the commission given directly by Christ Himself at his conversion: therefore he, at least, was not now raised to a higher order of the ministry—a supposition, by the way, that would not at all suit the objectors. The truth is, this can reasonably be considered in no other light than a solemn designation, by divine direction, of these two Apostles to a special mission; which, it appears from Acts xiv. 26, they had "fulfilled" on their return to Antioch.

An ordination by a Presbytery is also thought by some to be found in 1 Timothy iv. 14, where mention is made of Timothy's having received a "gift"—a grace, χαρισμα; "by prophecy"—according to a divine designation of him; "with the laying on of the hands of the Presbytery." "*With*:" in 2 Timothy i. 6, St. Paul speaks of this "gift" being in Timothy "*by* the putting on of" *his* "hands." St. Paul then was the ordainer, however others may have laid on hands "*with*" him.

When difficulty is found in ascertaining the meaning of Scripture, and its bearing on points connected with evangelical faith and duty, there is no mode of arriving at these more likely to be successful, than ascertaining, if we can, the generally received principles and practice, on the point concerned, of the primitive Church, especially when these are expressed in authoritative enactments and usages; because none could better know the mind of Christ and His Apostles than those who lived while the personal remembrance of their ministrations still lingered in the Church; while that sacred body was under the government and teaching of men who were set apart by the Apostles themselves, or their companions or immediate successors; and while the opposition of worldly powers tended to throw christians on that best and strongest of consolations, *the testimony of a good conscience*—a reasonable confidence of walking as Christ and His Apostles would have them walk. Whatever may have been the personal peculiarities of even leading men of these times—for the Apostles themselves had their differences—facts and doctrines could not have been generally believed, or principles and usages authoritatively incorporated into the catholic system, which were not accordant with the known will of Christ and His Apostles—with what was established for the Church by the inspiration of the Holy Ghost.

We appeal, therefore, to the common consent of this deeply interesting and inestimably valuable period of the Church, not as furnishing a rule of faith, or a binding law of ecclesiastical order; but certainly as furnishing the best rule for interpreting and understanding that rule of christian faith and duty which the Bible affords.

In thus appealing to the fathers, however, or, as the Church calls them in her adoption of them as furnishing a rule of interpretation, "ancient authors," we lay aside, as above intimated, consideration of obviously individual or party peculiarity of views; and of rhetorical and figurative excesses of style, and exuberance of imagination and feeling, which their writings may evince; and appeal solely to the facts which those writings establish—to the light thrown by them on the question whether a certain doctrine or usage was generally received by the Church as of the gospel system.

On the subject of the divine organization of the christian ministry, with an especial reference to the appointed line in which authority exists for imparting the ministry, the testimony of the primitive Church is very full and clear, and more satisfactorily so because destitute of that nice precision, and pungency, and special pleading against objections, which would have presented themselves had it been obliged to meet objections cherished to any considerable extent, or on any plausible grounds. These did not exist. The testimony, therefore, is of that simple kind—the stronger for being simple—which refers to what all men acknowledge, having no reason to argue against opposition and doubts.

St. Ignatius lived in the days of the Apostles, was placed by apostolic authority over one of the chief Dioceses, and died a martyr to the christian cause. He thus expresses himself, obviously referring to the well-known and settled principles and practice of the Church:—"What is the Bishop but he that hath all authority and power? What is the Presbytery but a sacred constitution of counsellors and assessors to the Bishop? What are the Deacons but ministers to the Bishop?" "Continue inseparable from Jesus Christ, and from your Bishop. He that does any thing without the Bishops and Presbyters and Deacons, is not pure in his conscience." "Let no man do anything of what belongs to the Church without the Bishop. It is not lawful, without the Bishop, neither to baptize, nor to celebrate the Holy Communion." St. Cyprian, in the third century, uses similar language. "The Church is built on Bishops, and every act of the Church is governed and directed by them its Presidents."

Every unprejudiced reader of the history of the Church knows that such were the generally-cherished principles and views of Christians in the first and purest days of the gospel—that it was then held, as a principle of the evangelical system, that there are three orders in the Christian ministry, and that the chief power in government, the chief pastoral care, and the only power of ordination, are vested in the first of those orders.

But are not such authorities at variance with those parts of the apostolical Epistles which represent Bishops and Elders as the same order? An ancient Christian writer furnishes a reply. "In process of time," says Theodoret, "those who succeeded to the apostolic office left the name of apostle to the Apostles strictly so-called, and gave the name of Bishop to those who succeeded to the apostolic office." Thus, after the apostolic age, the term Apostle was reverently left for appropriation to the first chief ministers of the Church; their successors taking from the second order the title of Bishop, and leaving its other title of Elder or Presbyter as its peculiar designation.

The *name* of office is of but small consideration in a matter of such vital importance as that now before us. The *thing* only is worthy of our regard. Was the ministry constituted by Christ in three orders, with the power of admitting into either grade vested solely in the first? This is the great question. The names of the orders are quite a secondary consideration. Proof is full and clear that there *were* originally three orders, with the power of admitting to the ministry confined to the first. Well-established testimony proves that the first order, originally termed Apostles, afterwards had appropriated to it the title Bishops; and that the second, first called Bishops or Elders, that is, Presbyters, afterwards had appropriated to it, the title of Presbyters, Elders, or Priests; the third grade retaining its original appellation of Deacons.

Of this being the primitive and therefore divine constitution of the ministry, farther evidence, if required, may be thus had:—Learned men of all denominations admit that at least in the fourth century, it was universal. No account can be produced of its origin after the the time of the Apostles, except the surmise of a writer at the close of that century, without any authority from previous history, that episcopacy had, ages before he lived, superseded presbyterianism. Had this been true, had such a change come over the whole Christian world, it must have infringed upon the rights of the clergy, violated an ordinance of God, and superseded it by a human invention. And yet not a single contemporary record of the event is to be found. Controversies on points of vastly less importance are particularly detailed. It is not possible that this would have excited none; or that, if any existed, it, and the measure which gave rise to it, could have been entirely omitted in the records of the age. Granting—as all history requires—the universal prevalence of episcopacy in the fourth century, without any evidence of its origin after the Apostles' days, is tantamount to admitting it to have been the primitive, and therefore divine, constitution of the ministry.

It is not then without reason that the Church makes this important decision on the subject:—"It is evident unto all men, diligently reading Holy Scripture, and ancient authors, that from the Apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons;" and that, in her prayers to Almighty God, she ascribes the appointment of these "divers orders of ministers" to His "divine providence," and to the agency of His "Holy Spirit." Nor is it without sufficient cause that she declares that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he hath had episcopal consecration or ordination"; that is, consecration or ordination by the first of three grades of the ministry, as alone possessing power to ordain. And surely it is no more than a just result from these principles, that when those who have exercised pastoral functions under other than episcopal orders, wish to do the same in the Church, they must come, as laymen, to be admitted to the ministry of the Church of God—a position, of course, which the Church thus declares her opinion that they have not formerly possessed.

All this is but reasonable and right; for if, as appears from Holy Scripture and ancient authors, the power of ordination was originally lodged in the first of three ministerial grades, and if divine commission can flow only in uninterrupted succession from the divine Source; it follows, that the giving of orders by any one not in that grade of the ministry, must be leaving the appointed channel, and therefore must break the succession, and of course, cannot convey the divine commission.

By this particular teaching of the Church we are to construe her more general language in the nineteenth Article of Religion. "The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same." This also is a key to the true meaning of the twenty-third Article, when it requires, in order to "lawful preaching, or ministering the sacraments," that a "man be lawfully called and sent, by men who have public authority given unto them to call and send ministers into the Lord's vineyard."

Some good people object to such views because they lay too much stress on matters of mere external form; and because they involve uncharitable imputations upon others. On these points something may be said hereafter.

B. T. O.

LETTERS FROM CALIFORNIA.—No. 5.

SAN DIEGO.

When we landed from the *Golden Gate*, the usually quiet Playa of San Diego presented an unaccustomed scene. Instead of four or five houses, with a solitary individual moving here and there, nearly a thousand people were scattered about the beach. As many as possible had taken refuge under the few roofs there were, while the rest were in parties on the shore, seated on their trunks, and wondering what they should do for the night. The hills back of the Playa are covered with low straggling bushes, as far as the eye can reach, without a single tree to be seen, and therefore furnishing no fuel as a means of cooking, for the crowd which had been fasting since morning. I afterwards learned there was necessarily much suffering through that night. Many had of course to encamp in the open air, while ladies, who were fortunate enough to obtain a shelter, found that this was all they had secured. It was generally an entirely vacant room, with nothing in the shape of bed or bedding. In addition to hunger, was the difficulty of the cold, for though the days at this season are warm, yet the nights are chilly, particularly for those whose resting-place was the bare ground, and their covering the canopy of heaven. Some walked up to San Diego, four miles distant, but the majority remained where they were, making bonfires of the old hide houses, and of everything which could be torn down. They had not even water to drink, for the place furnishes none, all which is used here being brought from the town.

Towards evening, a steamer was seen coming in, which proved to be the *Columbia* from San Francisco. On the report of the *Uncle Sam*, that she had spoken us, lying-to, disabled in a rough sea, it was naturally supposed that we would get into some place to refit, and the *Columbia* was at once despatched by the agent of the company, with instructions to look into every port on her way down, until she found us, and to render us any assistance we might need. Her arrival certainly has been most opportune. The *Goliah* and *Southerner* therefore sailed next morning, with such passengers as chose to go in them, being chartered by the company for that purpose. As they, however, were small and excessively crowded, our own party were advised to remain, and await the departure of the *Columbia*, which would go in a few days, after doing what she could for the *Golden Gate*.

As it was, "the lines had fallen to us in pleasant places." It was my good fortune to recognize, in the U. S. Collector at the Playa, Mr. Bleecker, an old New Yorker, who promptly took every necessary step for our comfort. Our baggage was placed in his storehouse, while he at once mounted his horse, and rode up to San Diego, where he chartered a large wagon to take us thither, and returned towards evening, with an invitation from Don Juan Bandini, for our party to partake of his hospitality. Our road wound around the border of the bay, and after crossing the bed of a river, which at this season is nothing but dry sand, though a month later it will be a rapidly-rolling stream, about eight o'clock we reached our destination.

Although our party, children included, amounted to nearly a dozen, yet our host gave us a most hospitable welcome. An admirable supper in the Spanish style, tortillas and frijoles of course included, made amends for the day, while comfortable rooms compensated us for the last two nights of wakefulness on the steamer. Don Juan is the leading man in this part of California. Belonging to an old Mexican Spanish family, he has retained his landed possessions, and the vast herds of cattle, which in this country constitute wealth. He has a number of ranchos (or farms,) in this State, and in the Mexican province of Lower California, one of which was mentioned as covering eleven leagues. We were told that his son-in-law, during the past year, had sold from one of his ranchos, three thousand head of cattle, at sixteen dollars each, and that he could continue doing this, year after year, without diminishing his stock. It is a specimen of the nature of California wealth among the old Spanish inhabitants.

Until the coming of the Americans, indeed, these people led a life of ease and quiet, in the midst of the fullest abundance of everything they could desire. Kind-hearted and hospitable, their houses were always open to strangers, who were worthy of their confidence. Their lives were spent indeed in idleness, for in this climate and with this soil, but little was demanded of them. The Indian population furnished them with servants, and their time was passed in those amusements which their fathers had brought with them from old Spain. Then came our countrymen, who robbed their ranchos, seized their lands and drove them to the wall. At the very time that Don Juan was showing this unbounded hospitality to a party of American strangers, who had no claim upon him, and several of whom could not even speak his language, his son arrived one morning from one of his ranchos on the other side of the line, ninety miles distant, having ridden in on a single horse in one night, to announce to his father that Walker's company of *filibusters* had killed the cattle, driven off the horses, and perfectly stripped the ranch. And this is not by any means the first time he has been thus plundered.

His residence in San Diego, at which we have now been domesticated for nearly a week, is just on the edge of the town, built in the Spanish style, one story high, with heavy massive walls, around the sides of a quadrangle, into which most of the windows open. Everything here is conducted with such ease, that we feel as much at home as if we had lived here for months. Nothing is omitted, which could conduce to our comfort, and in the elegance with which the Señora Bandini presides over her household, and entertains her guests, we found our ideas of the grace and dignity of the Spanish ladies fully realized.

San Diego is a little Spanish town of about a thousand inhabitants, built in a straggling style, and with a perfectly foreign air. The houses are mostly constructed of *adobe*, a kind of brick hardened in the sun, except here and there some white-painted-clapboard store tells us of the occupancy of one of our countrymen. As usual, the town is built around a large plaza, where the population, Spaniards and Indians, wrapped in their ample mantles, sun themselves, and lounge, and here, on Sunday, are their amusements. Through the week, however, it is as quiet as possible. The climate is delicious, said to be the most healthy on the coast, and the people do not seem disposed to show any activity, except when on horseback. Now and then some cavalier, mounted on a fine horse, dashes across the plaza, lasso in hand, his huge spurs and stirrups jingling as he goes. The American population, however, is gradually coming in, and in a few years, the place will lose its Spanish characteristics. During the Mexican war, San Diego was taken by Commodore Stockton, and on the hill above are the remains of the breastwork he threw up to command the town.

Opposite to Don Juan's is a long Spanish house, the residence of the Padre, one end of which is fitted up for a chapel. They have a church in progress of erection, but after the walls had been raised, funds gave out, and it has stood so for two years. I looked into the chapel when passing, but found everything, pictures, images, &c., in the worst possible state of tawdriness. One of our countrymen—a steerage passenger from the ship,—followed me in and lounged around the place with his hat on and a segar in his mouth! Four miles farther up the harbour is New Town, a more recent settlement, where several of our Army officers are quartered, while six miles farther back in the country, at the old mission of San Diego, a force of about one hundred soldiers is stationed. This is at present the residence also of the Rev. Mr. Reynolds, one of our clergy, who is a chaplain in the U. S. Army. He officiates there on Sunday morning, and in the afternoon comes down to San Diego, and holds service, the only one, except the Romish, in the place.

San Diego just now has an unusual liveliness. Our passengers have most of them been moved up to the town, from the beach, where the cabin passengers provide themselves with lodgings as they best can. The steerage passengers, amounting to about three hundred, have been most of them quartered in a deserted hotel, just beyond the town, built some years ago on a speculation, which failed. Here they are divided into messes, and daily rations given by the Purser of the steamer. A schooner has come in, and the agent is trying to induce a hundred of them to go in her, to prevent the *Columbia* from being overloaded, but though he offers them five dollars a-piece premium, besides a dollar a day during the voyage, they hold back, suspicious of some deception. In the meantime the *Columbia* is exerting all her force to get off the *Golden Gate*.

Sunday has come—our first Sunday in California. Opposite to us, near the little Romish chapel, are four bells, tied to a framework by thongs of ox-hide. When it is time for mass, two little boys mount the fence by them, and beat them with a stone in each hand. They have been ringing at different hours this morning, and the people crowding to the chapel until it was filled to overflowing. The Indian population are all dressed up in their gayest garments, while a party of *filibusters*, armed to the teeth, are lounging about the plaza, preparing to march to-day to join Walker, who is about a hundred miles distant, in Lower California. The higher class are dashing about on horseback, though to-day is more quiet than usual, as no public exhibition is to take place. With the Indians, however, it is a day of revelling and intoxication, which often ends in bloodshed. It was so at this time, for, towards evening, seeing a little group collected near Don Juan's, we found, on inquiry, that one Indian in a quarrel had just stabbed another to the heart. Passing one of their mud-houses, a short time after, I heard a sound of sorrow, and, looking in, saw the murdered man lying half-naked on the floor, and his mother wailing over him. Such an occurrence is, however, too common to excite much attention. The murderer was arrested by the American authorities, but escaped during the night.

I was requested, by some of the residents, to hold service, with which, of course, I was happy to comply. We had the room used as the Court Room, and which is occupied by Mr. Reynolds in the afternoon. There was no opportunity of giving much notice, and service was not expected, as Mr. Reynolds is never here in the morning, yet there were about fifty persons present, including several of the U. S. officers, with their families. We returned thanks for our late escape from the perils of the sea, and, by a singular coincidence, the Psalm for this morning—the 22d day of the month—contained that description so applicable to our late situation:

They that go down to the sea in ships, and occupy their business in great waters;
These men see the works of the Lord, and His wonders in the deep.
For at His word the stormy wind ariseth, which lifteth up the waves thereof.
They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.
They reel to and fro, and stagger like a drunken man, and are at their wit's end.
So when they cry unto the Lord in their trouble, He delivereth them out of their distress.
For He maketh the storm to cease, so that the waves thereof are still.
Then are they glad, because they are at rest; and so He bringeth them into the haven where they would be.

W. I. K.

Philosophy the Root of Practical Knowledge.—Though men judge well who assert that learning should be referred to action, yet by reposing too confidently in this opinion they are apt to fall into the error of the ancient fable, which represented the members of the body at war with the stomach, because it alone, of all the parts of the frame, seemed to rest, and absorb all the nourishment. For if any man esteem philosophy and every study of a general character to be idle, he plainly forgets that on their proficiency the state of every other learning depends, and that they supply strength and force to its various branches. I mainly attribute the lame progress of knowledge hitherto to the neglect or the incidental study of the general sciences. For if you want a tree to produce more than its usual burden of fruit, it is not anything you can do to the branches that will effect this object, but the excitation of the earth about the roots, and increasing the fertility of the soil: nor must it be overlooked that this restriction of foundations and endowments to professional learning has not only dwarfed the growth of the sciences, but been prejudicial to states and governments themselves.—Lord Bacon.

THE COMMON LOT.

Once, in the flight of ages past,
There lived a man:—and who was he?
Mortal! howe'er thy lot be cast,
That Man resembled thee.

Unknown the region of his birth,
The land in which he died unknown:
His name has perished from the earth;
This truth survives alone:—

That joy and grief, and hope and fear,
Alternate triumph'd in his breast;
His bliss and woe,—a smile, a tear!—
Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirit's rise and fall;
We know that these were felt by him,
For these are felt by all.

He suffer'd,—but his pangs are o'er;
Enjoy'd,—but his delights are fled;
Had friends,—his friends are now no more;
And foes,—his foes are dead.

He loved,—but whom he loved, the grave
Hath lost in its unconscious womb:
O, she was fair!—but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen;
Encounter'd all that troubles thee:
He was—whatever thou hast been;
He is—what thou shalt be.

The rolling seasons, day and night,
Sun, moon, and stars, the earth and main,
Erewhile his portion, life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace
Than this,—There lived a Man.

—JAMES MONTGOMERY.

FOR THE YOUNG.

THE LITTLE BOY WITH FAGGOTS:
OR, TRUE BENEVOLENCE.

As I was walking home last night through one of the thoroughfares of the great city, I met many little boys with bundles of faggots, some in their arms and some tied with a hempen cord and slung upon their shoulders, and having an inveterate habit, I will not say whether it is good or bad, of speaking to all little boys and girls that I meet in the street, that look as if a kind word would be kindly received, I stopped to talk with these.

To one, who seemed about twelve years of age, I said, "what a nice parcel of wood you have; where did you pick it up?"

"Oh, out here where they are building," said he, and I knew instantly by the tones of his voice and the mild pleasant expression of his eye, and his respectful manner, that he either had a comfortable home and kind parents, or had experienced some sorrow which had softened him and exerted a purifying influence upon his boyish spirit.

His clothes were very thin and tattered, and soiled too; his shoes were too large, and his cap not large enough; it evidently fitted him when he was many years younger; but his face, if it had belonged to one who was well dressed, would have been called handsome; with him were two others, smaller and laden with a similar burden, but easily distinguished as belonging to a different nation. Their round chubby faces, and dumpy figures, told that they were Dutch, but their countenances also indicated that they had the true Dutch good humour and warm heart.

When I asked their names, the little boy said, pointing to the largest one, "he lives with us, but he is not *ours*, he has no father, no mother, and no home, and so he sleeps with us."

I looked again upon that youthful face, and the lip was quivering, and the tears were gathering in his full dark eye, and I knew his heart was throbbing quick and loud, and his little breast heaving with emotions which none but the homeless and friendless can know. For a moment I could scarcely speak myself, and knowing that I must not stop to learn his history in that public noisy street, I asked the number of their residence, and telling them I would call soon to see their mother, I bade them good-night.

Very early this morning I threaded my way through the narrow alley, where I knew I must expect to find my little friends, and as the poor need neither bars nor bolts to guard their treasures, when I reached the door, I entered without ringing, or knocking, or waiting for an usher.

I went up stairs, but I must stop to say that the stairs were very clean and white, and looked as if they had been lately scoured, and at the next door I gently tapped, and Robert, my little acquaintance of the night before, appeared before me as its opener.

What a sight for those who dwell where luxury or even plenty reigns. In one little room were the father and mother and their *six children*, and yet they had room for another who was "neither kith nor kin." . . .

The SAVIOUR said, "He that giveth a cup of cold water to one of these little ones in My name, he shall in no wise lose his reward." They had given more than the cup of cold water—food and shelter, ah, yes, and more than this—they had given him a little corner in their HOME, and though it was what any of my readers would call a very dark and almost loathsome corner, it was very bright to him, because it was lightened all about with the halo of that sweet word WELCOME.

Oh, into how many glistening halls might he have gone, where the hangings were of gold and silver and tapestry, and where they had "room enough and to spare," and heard the hollow ringing of that cold word "depart." He might have asked of those, whose food is the richest and costliest which the market affords, and whose drink is the sparkling juice of the vine, and they would have answered "we know you not."

I enquired how much the father earned by his daily labour, and he said, now he had a good place where he was paid four dollars a-week. "And how much rent for this room and a little bedroom adjoining?" Five dollars a-month. Thus there is left not quite the wages of three weeks to feed and clothe nine, and yet they take an alien of whose birth and parentage they knew scarcely anything, and bid him sit at their table, and warm himself by their fire, and sleep under their poor roof, as kindly and heartily as their own!

"How came you to know him at all," asked I. "Oh," said the mother, "my little boy found him in the street; and he was crying bitterly because his mother was dead, and he had no home, and he brought him in and said, 'O mother let him sleep with us; he will be good and help us pick up sticks; will you, mother'?" So she said, "I could not refuse him—and he is a good boy, and does all he can to help us along."

I then drew from him a little of his story, and found his birth-place was a western city: and when his parents died, knowing that he had a brother here, he came, without a doubt that he should be kindly received, and found his brother worse than a stranger. He would not permit him to share his home, nor do aught towards providing him one elsewhere. So he went forth to beg, and strange it was that he did not learn to steal. Many a night he slept in the street in open carts, or wherever he could hide away; and many days and nights he had not so much as a potato or a bit of bread to appease his hunger. He asked for work, but no one wished for the services of so small a boy, one whom they did not know, and therefore could not trust.

When, weary with wandering, he would lie down in despair, bathing the cold stones with his tears, and fall asleep, wishing he might never awake, and in the morning, cold and damp, and scarcely at all rested by his slumber, would arise to drag his aching limbs through another day, and sleep another night on the same cold lonely pillow, beneath the same blue canopy.

At length, among his street acquaintances was a little boy, who learned to love and pity him, and offered to share with him his little corner, the portion of coarse food they could obtain, and a mother's care.

It was a rude unseemly place, but perhaps as clean and comfortable as the mother of seven children could make it by nine o'clock in the morning; and one very pretty sight met my eye on opening the door—a baby in a tub of water, splashing, and spattering, and crowing, as happy as the baby of any lady in the land. And when it was taken out, it was dressed as clean as baby need be, and what mother was ever so poor that she could not in some way obtain a ruffle for the baby's frock! Oh yes, and it had a *yellow* frock too, with little white ruffles in the sleeve, and the dimpled shoulder peeping out above it, and it was a baby to be kissed, and seemed fully to understand its importance as it was handed from mama to papa, and then to the 'ladies' for this purpose.

I offered the mother a book, and what was my surprise to learn that she could not read; but she said her husband could, and the little boys—and one ran quickly and brought a Bible which had been given him at the Sunday School.

This was the second instance I had found that morning where the mother could not read, though the father could.

So she did not learn self-denial and disinterested benevolence from the Word of GOD, but her countenance and conversation indicated a heart in which the Spirit of Truth and Love had taken up its abode; and I could but hope that He who had begun the good work would perfect it, and that she was laying up her treasure in Heaven.

There was a little girl of eight or nine years, "and what does she do," I asked, "to add her mite to the common treasury?" "Oh, I do not send her out," spoke the mother, very sorrowfully, "I do not send her into the street; I must work very hard and suffer very long before I send my little girl into the street; she might be taken up, and I never know what became of her."

The child was bright and pretty, and I understood the terrible fear of a mother's heart.

They all seemed to love one another, but the most beautiful sight of all was the orphan boy, standing in their midst, his bosom swelling with the gratitude his lips could not speak, whilst each one said some kind word for him, and with a delicacy which the most cultivated could not more than equal, tried to make him feel that he was a blessing and not a burden in their little household. "Of those to whom much is given, much will be required." If the rich and prosperous are to be judged by this law, how will they answer in the great day for the treasures which GOD has enabled them to accumulate.

How will they look upon the thousands of orphan children, whom they might have rescued from poverty, degradation and crime, and saved their souls from the penalty of guilt?

Here is a family, whose toil is the most menial drudgery, without education, refinement, or intelligence, whose substantial meals are not so much as the crumbs which fall from your table, and yet they divided with him who had none—"they have done what they could," and who is not ready to blush with shame, when he remembers his blessings and privileges and his abundant means, and thinks of what he has "left undone," in this great work!

How much need have we to pray that GOD will not reward us according to our deeds. May some heart be moved by this simple story, in the annals of the poor, to feel for the orphan's woes, and listen to the orphan's cries—and wipe away at least, one poor orphan's tears.

THE LOST CHILD.—In the far west, a little child but five years of age got lost. The whole neighbourhood, which was but thinly settled, was engaged in hunting the child. The mother and father, both of whom were pious, were overwhelmed at the thought that their dear little daughter was lost. The night was coming on. There were panthers and bears and wolves in the woods. Every nook and corner of the adjacent woods was searched, for a mile or two around the dwelling; but the child could not be found. The parents wept and prayed, and grew almost frantic. Night set in, but the search was kept up. With torches and trumpet, they went in every direction, looking everywhere for the lost child. At last, in the middle of the night, it began to rain, and rained very hard for some time. But the child could not be found.

The day broke, and all renewed the search. They knew that unless they succeeded in finding her, she must perish of hunger. All hope at last was nearly given up. They had passed over every foot of ground within two or three miles of her home. The sun was going down the second day. The parents, overcome with distress, sat down to weep, thinking they should never see their beloved child again. The search had now been carried on with diligence for the space of thirty hours.

One of the party had gone to a distance of four miles from the house from which the child wandered. The evening was approaching. He was working his way through a tangled thicket, upon the edge of a pond of water. He was stopped by a faint sound that fell upon his ear. He listened. He heard a human voice, soft, plaintive, and sad. He drew a little nearer, straining his eye and ear to discover the object. He stood still, and listened, and he heard these words, "Oh, I wish my mother was here, for I want something to eat. I am hungry and cold;" and there upon the ground, on the edge of the water, he found the lost child. He carried her home rejoicing; for the child that was lost was found. The dear little girl said that when the night came on, she was tired and sleepy, and that she got down upon her knees and said the prayer that her mother taught her, and then went to sleep without being afraid. She said she saw a bad-looking animal that came near her, and that she prayed to the LORD to take care of her. She was hungry, and ate some berries. GOD takes care of little children.

We are lost in our sins. We have all wandered from our Father's house, and gone away from GOD. CHRIST the Saviour came to "seek and to save that which was lost." Let us commit our bodies and our souls to Him in well-doing, and we are safe for time and eternity.

BEAUTY.—There is something in beauty, whether it dwells in the human face, in the pencilled leaves of flowers, the sparkling surface of the fountain, or that aspect which breathes over its statue, that makes us mourn its ruin. I should not envy that man his feelings who could see a leaf wither or a flower fall without a slight tribute of regret. This tender interest is the beauty of becoming grief and affection, for Nature in adversity never deserts us. She comes more near to us in our sorrows, and, leading us away from the paths of disappointment and pain into her soothing recesses, allays the anguish of our bleeding hearts, binds up the wounds that have been inflicted, whispers the meek pledges of a better hope, and, in harmony with a spirit of still holier birth, points to that home where decay and death can never come.

GIRLHOOD OF A POETESS.—My cottage overlooked the mansion and grounds of Mr. LANDON, the father of L. E. LANDON, at Old Brompton, a narrow lane only dividing our residences. My first recollection of the future poetess is that of a plump girl, grown enough almost to be mistaken for a woman, bowling a hoop round the walks, with the hoop-stick in one hand and the book in the other, reading as she ran, and as well as she could manage both exercise and instruction at the same time. The exercise was prescribed and insisted upon; the book was her own irrepressible choice. A slight acquaintance grew out of the neighborhood; and I was surprised one day by an intimation from her mother that LETITIA was addicted to poetical composition, and asking me to peruse a few of her efforts, and what I thought of them. I read and was exceedingly struck by these juvenile productions—crude and inaccurate, as might be anticipated, in style, but containing ideas so orginal and extraordinary, that I found it impossible to believe they emanated from the apparent romp and singular contradiction of the hoop and volume. An elder cousin, who took part in her education, seemed to me to be the real, and LETITIA only the ostensible writer, and the application made under that disguise to conceal the diffidence of a first attempt at authorship. But the bill was a true bill, and my doubts were speedily dispelled.

The gravest beast is an ass; the gravest bird is an owl; the gravest fish is an oyster; and the gravest man is a fool.

—JOE MILLER.

THE FIRST OF MARCH.

The bud is in the bough, and the leaf is in the bud,
And Earth's beginning now in her veins to feel the blood,
Which, warm'd by Summer suns in th' alembic of the vine,
From her founts will over-run in a ruddy gush of wine.

The perfume and the bloom that shall decorate the flower,
Are quickening in the gloom of their subterranean bower;
And the juices meant to feed trees, vegetables, fruits,
Unerringly proceed to their pre-appointed roots.

How awful is the thought of the wonders underground,
Of the mystic changes wrought in the silent, dark profound;
How each thing upward tends by necessity decreed,
And a world's support depends on the shooting of a seed!

The Summer's in her ark, and this sunny-pinion'd day
Is commision'd to remark whether Winter holds her sway:
Go back, thou dove of peace with the myrtle on thy wing,
Say that floods and tempests cease, and the world is ripe for Spring.

Thou hast fann'd the sleeping Earth till her dreams are all of flowers,
And the waters look in mirth for their overhanging bowers;
The forest seems to listen for the rustle of its leaves,
And the very skies to glisten in the hope of Summer eves.

Thy vivifying spell has been felt beneath the wave,
By the dormouse in its cell, and the mole within its cave;
And the Summer tribes that creep, or in air expand their wing,
Have started from their sleep at the summons of the Spring.

The cattle lift their voices from the valleys and the hills,
And the feather'd race rejoices with a gush of tuneful bills;
And if this cloudless arch fills the poet's song with glee,
O thou sunny first of March, be it dedicate to thee.

—HORACE SMITH.

For The Churchman.

THE EASTERN QUESTION.

BY THE RT. REV. HORATIO SOUTHGATE, D. D.

We have little information of the grounds upon which Prince MENSCHIKOFF urged his demand. But we do know two things; first, what was the precise character of the demand; and secondly, what was the nature of the stipulation which he required concerning it. He did *not* demand formally that Russia should be acknowledged as the Protector of the Greek Christians, subjects of the Sultan. He *did* demand that Turkey should pledge herself, by convention with Russia, that the ancient immunities and privileges of the Greek Church should be secured to it for all time to come. This was the demand precisely. It did not make Russia in form the Protector of the Greek Church; but it made her so virtually and in reality; since the convention, being made with Russia as a treaty stipulation, she could at all times call for the fulfillment of it, and any violation of the ancient privileges of the Greek Church would be a violation of a compact with Russia. Still, the want of a formal recognition of Russia as Protector, and under that name, is a fact of importance, as I will presently endeavour to show.

Of the second point,—the nature of the contract which Russia required of Turkey,—it is enough to say, that Prince MENSCHIKOFF repeatedly lowered his demand, first, requiring a convention, the highest form of diplomatic contract; next, if I rightly remember, (but the point is of no importance,) a Vizerial Letter, in which the Grand Vizier becomes the contracting party in behalf of the Sultan; and, finally, a note from the Minister for Foreign Affairs, the lowest form of engagement into which Turkey ever enters. Each of these was an important concession, as each one brought down the solemnity and momentous character of the stipulation to a lower order of engagement; as, for example, the honour of the Empire would be less seriously damaged by a future violation of a compact which stood only in the name of the Minister for Foreign Affairs, than of one, like the first proposed, which bore the royal cypher, and was issued in the name of Majesty. If it be urged that, after all, it is a distinction without a difference, that Russia would compel Turkey, as she certainly would, to abide by her contract, whether it were in the Minister's name or in the Sultan's, it is enough to reply that Turkey herself places a high estimate of difference upon these different forms of political compact, and that her whole history shows that she has very different senses of obligation respecting them. A note from the Foreign Department is, in fact, one of her most ordinary and approved modes of temporary expedients; and it generally remains in force as long as the minister who gave it remains in office. Having had much experience in observing the courses of Turkish policy, I should say that the note last demanded by Prince MENSCHIKOFF was an utterly useless paper, excepting so far as Russia might have it in her power, from time to time, to enforce the fulfillment of it. The reader will see presently why I have attached so much importance to this matter of form.

I have said that but little is known to us of the grounds upon which Prince MENSCHIKOFF enforced his claims. But the veil of diplomatic secrecy has been raised in one or two places, and gives us an opportunity to catch a glimpse at the workings within. The first argument, (which also sets forth the immediate occasion of making the demand,) was that whereas the Porte had deceived Russia repeatedly in the matter of the firmans relating to the Holy Places, the Emperor could no longer rely upon so insufficient a guarantee of the rights of the Greek Church, but would require a stipulation by treaty that these rights should not hereafter be invaded. Here comes in the gist of the question. How could Russia demand any such compact from the Sultan with reference to the Government of his own subjects? Was it not an arbitrary stretch of power, a violation of international law, an impertinence, and an insult, thus to require a weaker nation to promise that it would rule any portion of its people after a certain rule or mode? It certainly appears so,—it certainly is so, viewing the question as now arising for the first time between Russia and Turkey, and viewing the sovereignty of Turkey as standing till now unimpaired towards all foreign nations. But if it shall appear that that sovereignty, of which so much has been said in a tone as of deep sympathy for the oppressed, be a thing of unreality, which Turkey does not pretend to sustain towards other Powers, if it be proved that Russia demands no more of her than she has voluntarily granted, and still grants, to others, the question, it seems to me, comes to wear a different aspect, especially if it can be shown that the Russian demand is intended to counterbalance a specific grant made by the Sultan in the opposite direction.

There is no Christian Government, not even our own, which treats Turkey as sovereign and independent. Since the battle of Navarino, she has not only existed by European sufferance, but has been governed by European dictation. Each one of the five Great Powers is free to exercise its dictatorship not only in matters affecting its own interests, but in affairs purely Turkish, and in the interior administration of the Government. Hardly a day passes that the Porte does not receive from some one or other of these Powers, in some shape or other, opinions and representations with regard to its conduct, which it dares not neglect, and these opinions and representations ofttimes conveyed in language which one friend would hardly venture to use to another. This has especially been true since the compact of 1841, when, after the Syrian war, after the united Powers of Europe had prevented MOHAMMED ALI from reaching the throne of Turkey, when nought else than their opposition stood in his way, they agreed that the integrity of Turkey should be preserved, and that she should be taken under their united tutelage. From that time to this Turkey has been under tutors and governors, and a nation under tutors and governors is neither sovereign nor independent. This is a very important view in our present discussion, because it serves to put the conduct of Russia in its true light, whether that light be a more or less amiable one.

I have said that even our own Government does not recognize the sovereignty of Turkey. I will give an illustration of my meaning. I suppose that there is no prerogative of sovereignty more clear and undoubted than the right of a nation to execute its laws over all and on all who reside within its territory. This does not Turkey. No European nation, nor the American Government, allows the Government of Turkey to administer justice to any one of its citizens found in any district in the Ottoman Empire. If an American robs or burns or murders, though it be against one of the Sultan's own subjects, he is not subjected to the execution of the laws of Turkey. He is delivered up to the Minister of the United States. Or rather, he is ordinarily allowed to go at large; for the Porte will seldom trouble itself to catch culprits whom it is not at liberty to punish. Hence it arises that there is probably no capital on the face of the earth where crime is committed with so great impunity as in Constantinople. It is the sewer of Europe, into which the offscourings of the European cities, refugees from justice, blackguards, gamblers and murderers are found in reeking profusion. They rob, they murder, they burn houses, either with perfect impunity, or, at least, beyond the power of the Turkish Government to interfere. Any one who has lived in the Frank quarter of Constantinople, and has felt the necessity of guarding his house against the inroads of thieves whom he cannot punish if he catches them; who knows not but that it may be burnt down over his head, by fellows who can afford to do it for sport or plunder, because they are almost sure to it with impunity, so difficult is it for a Foreign Minister to adjudicate the case, even if the Turks seize the offender, unless he has from his government, as I believe our Minister now has, a special grant of judicial power; who fears to walk in the street at night unattended, since, in the most public places, he is liable to be robbed without redress; such a one, I say, is little likely to feel any over-degree of respect for a sovereignty which allows these things to pass uncensured, because it has resigned the right of punishing crime in its own dominions, if so be that the crime is committed by a foreigner.

I might illustrate this subject very much at length, and adduce other instances in which our own Government, perhaps almost from necessity, has followed the example of European Governments in not treating Turkey as a sovereign and independent Power; while to those Governments it has been, at least for the last twelve years, by its own voluntary concessions, a very vassal and bond-slave. This may not altogether excuse Russia, in her late attempt upon Turkish sovereignty, but it is something for her to be able to show that she is doing no worse than her neighbours are doing; and it is still more for her to show that she asks for herself no more than is granted to others. This latter point I will now proceed to prove.

In the year 1844, (subsequent to the European compact of 1841,) the Governments of England and France united in a demand upon the Sultan, that he should abrogate the Mohammedan law, which requires that a man apostatising from Mohammedanism shall be put to death. I will not carry you through the long controversy that ensued. It will suffice to say that the Porte evaded, by every device in its power, the execution of the demand. It represented to these great Powers that the law in question was a fundamental law of the Empire; that it was a law of their religion, with which the Government could not interfere; that it was based upon a decree of MOHAMMED, whom they believed to be an inspired prophet; that it was, therefore, in their estimation, a revealed law of deity; that if they should attempt to abrogate it, the religious orders would rise in rebellion and incite the common people, over whom they had unbounded sway, to tumult and insurrection. But in vain. England and France were inexorable; and the result was, that on the 21st of March 1844, the Sultan himself, in his own hand writing, promised that the law should no more be executed. Compare this now with the present conduct of Russia. She does not ask that any law be abrogated, but only that the *ancient* and *acknowledged* immunities and rights of the Greek Church be secured to it in the future, by a written pledge. She does not ask that the royal word be given. She will be satisfied with a simple note from the Minister for Foreign Affairs. If she is thereby bringing attaint to the sovereignty of Turkey, what have England and France been doing? They are the acknowledged Protectors of all who choose to abandon Islamism. In like manner, and still more recently, England has demanded that the Porte recognize as a separate sect that portion of its subjects who have chosen to leave the Mother Churches of the East and call themselves "Protestants," and she has succeeded in the demand. The fact has been proclaimed, with much of congratulation, in this country, and the thanks of the principal Missionary Board in the United States have been rendered to the British Ambassador for his efforts. These are but illustrations, specimens by the way, of the sovereignty of Turkey, as exercised in matters cognate with that which is now in question. They may show, at least, with how much of grace England and France can talk of sustaining the independence of the Sultan against the encroachments of his Northern neighbour, and with how much of consistency wise men among ourselves are ready to excite a crusade, with the cross reversed, for the support of the Great Mohammedan Power of the East.

But we have not yet reached the true strength of Russia's argument. I will introduce it by an illustration. In the year 1841 I was the guest, for a few weeks, of the Syrian Patriarch, in his Monastery, in the confines of Mesopotamia. He treated me with great courtesy, and commended to my attention a question which had arisen between him and a sect of seceders, who had left his Church and joined the Romish communion. A large amount of valuable Church property near Damascus had been seized by them, and he had commenced a suit at the Porte for the purpose of recovering possession of it. The property was an endowment of the Syrian Church, and the titles by which it was held were as clear and strong as any titles to property can be imagined to be. The seceders had got possession of it, and were using it for their own purposes, and especially for the purpose of extending their own sect in Syria. I promised him such assistance as I might be able to render at Constantinople, and on my return took the matter in hand. There was then there a Syrian Bishop, who represented the Patriarch in the controversy, and urged the claims of the Syrian Church before the Porte. The question lingered in a manner altogether unexpected. The Porte acknowledged the justice of the Syrian cause. The documents laid before it were too clear to admit a reasonable doubt. But still it hesitated to accord justice. We were convinced that some hostile influence was in operation. Upon inquiry, it was found that the French Ambassador was opposed to a settlement, and was using his influence at the Porte to prevent it. I advised the Bishop to protest against this interference of a foreign power, in a question which concerned only two parties of the Sultan's subjects. He did so, and the reply was that France was the acknowledged Protector of the Eastern Christians who owned spiritual allegiance to the Pope, or, as the French Ambassador was pleased to express it, "the hereditary Protector of the Oriental Catholics." In this character he had interfered in behalf of the Papal seceders from the Syrian Church. In this character he was acknowledged by the Porte through the whole of a controversy which lasted nearly two years. And in this character he finally succeeded, against the plainest dictates of justice and equity, in intimidating the Porte so far as to prevent it from restoring the property. It is still in the hands of the Syrian Papists, and is likely, unless Russia succeeds in her present demand, to remain there forever.

I was at the time impressed with the conviction that this Protectorate of France had no foundation in any *formal* concession made by the Porte, but that it had grown up unawares and by degrees from the old habit the Catholic Majesties of France had had of interfering in behalf of Oriental Papists. I had known that it was a pretence of long standing, that the Latin missions in the East had found shelter under the protection of it, and that it had now come to be practically and fully acknowledged by the Porte. It was an established and undisputed Protectorate. The British Ambassador, with whom I conferred upon the subject, and who aided the Syrians in their suit, but without any of the advantage which his French colleague derived from the right of protection, was of the same opinion with myself, that France could show no *documentary* basis for such a claim. The plea was, therefore, put in, at one period of the suit, that France was exercising this Protectorate without any just title. But, on the one hand, the Porte was not at all disposed to listen to the plea, because France certainly had what is a final and unanswerable argument with an Oriental, the argument of custom,—she had always been doing it, and that was enough,—and, on the other, the French Ambassador did deign to send to the Porte some document in which such a grant was made. The poor Bishop, when he came home, thoroughly disheartened, from this interview, told me that the document presented was some 150 years old, but he could not understand the exact tenor of it. I afterwards discovered its meaning. It was, I presume, a copy of the treaty, or code of capitulations, granted by the Sultan to LOUIS XIV of France, in 1673, in which I find these several concessions, first, "that the King of France be recognized the sole Protector of the Catholics," (that is, of the Oriental Romanists, subjects of the Sultan,) "in the East;" secondly, "that Churches be erected or repaired [by them] without the previous authorization of the Porte;" and thirdly, "that the Holy Shrines shall be restored to the possession of the Latins, because they were conquered by Frenchmen in the Crusades."

Here we have it at full length, an acknowledged Protectorate of the Latin schismatics in the East, a Protectorate *tot verbis*; a change in a fundamental law of the Empire and of Mohammedanism which forbids the increase of Christian Churches; this law abrogated in behalf of the Papel seceders from the Oriental Communions, while it remained, and has ever since remained, and, unless Russia succeeds in her present demand, is likely to remain so long as the Turkish Empire stands, in full force against those communions themselves; and, finally, the possession of the Holy Places, the undoubted patrimony of the Greek Church, which, if it was seized by Frenchmen at the Crusades, was afterwards lost by them. These stipulations were embodied, with others hardly less important, but not bearing so directly upon the question now before us, in a convention of the highest character, as grants from the Sultan himself to the King of France. These stipulations have never since been annulled. They are still in force; and it is under them that France is acting at this day as the acknowledged Protector of the Oriental Roman Catholics, representing their interests freely and constantly at the Porte, and extending, by the whole weight of her powerful influence, the domain of Popery in the East.

Notwithstanding the last of these important concessions, the Greeks, about the middle of the last century, re-obtained possession of the Holy Places, and have held them, with various struggles, until this time. When, in 1850, France re-advanced her claim, doubtless in concert with the Pope, and to gain, as I have supposed, the favour which LOUIS NAPOLEON needed from him, that claim was put forward distinctly in her character as Protector of the Eastern Romanists; and when it was finally withdrawn, on account of the threatening attitude of Russia, at a moment when the newly created Emperor of France could ill afford to lose the friendship of the European Monarchies, it was declared by France, in express terms, that "while she was entitled by capitulations to a supremacy in the Churches of the Shrines of the Holy Land, she would not, from a spirit of moderation, adhere, for the present, to the letter of those instruments;" thus making her concession one of grace, and not of duty.

[The remainder next week.]

WHAT IS LIFE?

For this it is to live,—the stir to feel
Of hopes, fears, wishes, sadness, joy, the zeal
That bands us one in life, death, woe, and weal.
And life it is, when a soft inward sense
Pervades our being; when we draw from thence
Delights unutterable; thoughts that throw
Unearthly brightness round this world below;
Making each common day, each common thing,
Something peculiar to our spirit bring.

—DANA.

A CHRISTIAN'S CHIEF STUDY.—The chief study of a Christian, and the very thing that makes him to be a Christian, is conformity with CHRIST. "This is the sum of religion," said that wise heathen, PYTHAGORAS, "to be like him whom thou worshippest." But this example, being in itself too sublime, is brought down to our view in CHRIST; the brightness of GOD is veiled, and veiled in our own flesh, that we may be able to look on it. The inaccessible light of the Deity is so attempered in the humanity of CHRIST, that we may read our lesson by it in Him, and may direct our walk by it. And that truly is our only way; there is nothing but wandering and perishing in all other ways, nothing but darkness and misery out of Him; but "he that follows Me," says He, "shall not walk in darkness." And therefore is He set before us in the Gospel in so clear and lively colours, that we may make this our whole endeavour to be like Him.—LEIGHTON.

THE CHURCHMAN.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

LENT.

THE NATURE OF "TRUE REPENTANCE."

"Turn ye even to me, saith the Lord, with all your heart, and with fasting, and with weeping, and with mourning." Such are the solemn words which the Church brings specially before the minds of her members in the Epistle for Ash Wednesday, and a portion of Scripture more appropriate than that Epistle, to awaken the conscience and affect the heart, cannot be found in the sacred volume. To celebrate with due solemnity and devotion the crucifixion of the Saviour, preparation of the mind and affections is required: we may not penetrate with unhallowed tread into the garden of Gethsemane, nor view with heedless gaze the agonizing contest of the Saviour with the powers of sin, Satan, and death, nor raise an indifferent eye to the erected cross, and the Incarnate Son of God suffering ineffable pangs for the sins of the world. Repentance for those sins which rendered His agonies so tremendous, must be experienced by those who caused them. And this repentance must be no momentary ebullition of feeling, fervent perhaps for a short period, and then subsiding into indifference, but deep, habitual, and fruitful of good works.

The allegation is often hazarded by those who are ignorant of the "old paths" of religion and piety in which the Church delights, that the season of Lent is invented by her as a time of affected penitence, in order that the rest of the year may be devoted with more freedom to worldliness and sin. The absurdity of this is evident upon the slightest examination of the daily service, the introductory sentences, the exhortation, the confession, and the absolution, to say nothing of the other parts of the service, especially the Litany. So thoroughly does the Church enforce this duty at all times, that it has been made an objection to her services that they are too humbling and mournful in their tone and language. They make Christians speak, it is said, as "miserable sinners", as "trembling slaves", but not as rejoicing "children", "adopted sons", believers justified and redeemed by the blood of Christ. We may safely leave these two opposite accusations to neutralize each other, and devote our attention to some brief observations on the nature and duty of "true repentance."

By using this language both in the absolution and Litany, the Church warns us that there is a counterfeit repentance. This is in accordance with the teaching of St. Paul: "Godly sorrow worketh repentance not to be repented of, but the sorrow of the world worketh death." And herein we are guarded against mistaking sudden excitements, depressed feelings, griefs for worldly calamities, and the like emotions, for signs in themselves that we have experienced a "godly sorrow", and therefore are in the way of salvation.

It must be a sorrow "according to God," that is founded on a deep conviction of His authority, power, and love, the holiness and perfection of His commandments, and the guilt and wickedness of disobedience on man's part. As our Maker, Creator, and Preserver, God has a claim to our homage and obedience. His authority is not arbitrary and tyrannical, but just and holy. Heathen sages could discern the excellence of virtue and the essential principles of right and goodness, though they had to trust to the light of reason chiefly, and saw only their grand outlines developed shadowlike and indistinctly. But we have Him revealed to us who is eternal Truth, and Goodness, and Right, in Whom Justice and Power, Mercy and Sovereignty, are inseparably blended. Did He command man to obey Him simply because of His dominion as Ruler of the universe, and because His law is holy, just, and true, the creature could not disobey with safety. Disobedience would be a sin of the deepest dye, deserving exemplary punishment, and there could be no escape from an omnipotent, omnipresent, and heart-searching God. This consideration alone is sufficient to produce alarm, anxiety, and contrition of spirits, but the heinousness of sin is made apparent by other more affecting reflections. For God reveals Himself not only as the Sovereign Creator and Preserver of men, but as a Gracious Benefactor, a Merciful Father. He is the author of all the good that we enjoy—the bounties of nature and the riches of grace. Is ingratitude censured towards men? how much more heinous must it be towards God. Does it excite the loathing of men to see the benefactor smitten by him whom he has rescued from misery and ruin? how infinitely odious, then, is the rebellion of sinful man against his Father in Heaven.

But still farther—we are called now to prepare to celebrate that awful feature in the economy of grace, the death of the Incarnate Son of God upon the cross. It was a sacrifice for sin, for the sins of the whole world, that God might both be just, and the justifier of them that believe in the propitiation there offered. While all the human race are placed in a capacity of salvation by the atonement thus effected, He has deigned to admit some into a special covenant with Him through Holy Baptism, and admit them into His Church, to enjoy the knowledge of His revealed will, and receive the graces and influences of the Holy Ghost, which Christ dispenses through her instrumentality. Herein are the most abundant love and mercy displayed, and the Apostles, St. Paul, St. Peter, and St. John, vie with each other in describing the exalted privileges and benefits, of which Christians are hereby made partakers. They are no empty privileges—no boon conferred as a mark of mere personal distinction or national prerogative, but "God in His mercy saved us, through the washing of regeneration, and the renewal of the Holy Ghost," that we should "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "This is the will of God, even your sanctification," says St. Paul in another place. "Ye are the temple of the Holy Ghost." "If any man defile the temple of God, him will God destroy." We cause this defilement, not only by the commission of those gross sins forbidden in the letter of the ten commandments, and not to be named amongst Christians, but by all wilful violations of the law of God, in deed, or word, or thought. Each sin, in its degree, is an offence against our Heavenly Father, it opens anew the bleeding wounds of the Saviour, it does despite to the Spirit of Grace, and exposes the sinner to the anger of an offended God. Each transgression needs to be repented of in humiliation and sincerity—how deep then and fervent should be the penitence of those whose lives have been a continued violation of the baptismal covenant, and defiance of the authority of God, and of the love of the Saviour, and a rejection of the holy influences of His Blessed Spirit.

When the conscience has been awakened by these considerations, our repentance, to be effectual, must not be a general acknowledgment of sinfulness, but a confession and renunciation of those particular sins which each has committed. *First*, diligent self-examination must be entered into, with earnest prayer for the Divine illumination and guidance, and a diligent perusal of those portions of God's holy Word, wherein the specific duties of Christians are set forth. And it must be considered that if we do not judge ourselves severely and unsparingly, God will search and try us at the great day, when there shall be no place for repentance; while to those who unfeignedly repent and confess their sins, He is a merciful and forgiving Father, through the atonement and intercession of His Son. And here we have the *second* requisite, viz: a hearty *confession* of the sins that have been committed, addressed to that mighty Being who has been insulted and offended. The transgressor acknowledges his sin and guilt, and claims mercy and forgiveness, not on account of his own grief of soul, but of the mercies of God promised to mankind through Christ Jesus our Lord. Therefore, to make our repentance acceptable it must be presented through Faith in the Gospel of Christ, with a thorough reliance upon Him as the great High Priest of our redemption, and a heartfelt trust in the merits of His atonement and intercession. This lays the axe to the root of that delusion which imagines that mere sorrow for sin of itself obtains the mercy of God, although the great verities of the Christian faith be denied and the sacrifice of Christ be rejected.

Besides the confession of sin for the present, the renunciation and detestation of it for the time to come is required. That which trespasses upon the righteous authority of God, offends His holiness of character, breaks His righteous law, wounds the Saviour anew, and does despite to the Holy Ghost, cannot but excite horror and loathing in the soul of the truly-awakened Christian. And since while "the spirit is willing the flesh is weak," and he cannot serve and obey God without His special grace, that is, the grace suited to his particular needs and circumstances, he must both ask for this grace in constant and fervent prayer, and also use the utmost diligence in watching and striving against all sin in general, but especially against those which have most beset him in his past life, and been chiefly indulged in. This of course will be no easy task; it will tax the constancy, the vigilance, the patience, of the awakened soul to the utmost. This hard labour is a part of the penalty which his transgressions have incurred, a prominent feature in the moral discipline required for the purifying and renovation of the heart and its affections. Tradition states, that whenever the Prince of the Apostles heard the crowing of a cock, it brought to mind the denial of his Lord, and caused the tears to flow of never-ending sorrow for that grievous sin. So it cannot be expected, that one who has *repeatedly* denied the Lord who bought him, and plunged his soul into the mire and pollution of numberless sins, should at once recover peace of mind, however sincere his contrition for the past, and his vows of amendment for the future. His trust in the love of Christ will at times be overclouded by the sorrowing conviction, "Father, I have sinned against heaven and before Thee, and am no more worthy to be called Thy son!" And these humbling reflections are needed, to keep before the soul the sense of its own weakness and danger, and the fact that all its ability to overcome and subdue its spiritual enemies and its evil propensities, comes from the Saviour and the power of His grace.

It is also required, that the true penitent bring forth "fruits meet for repentance," whereby the soundness and permanency of his convictions may be tested. Among them, one of the principal is that of *satisfaction* to his fellow men, if he have done injury or wrong to any of them. That the confession of wrong and the reparation of injury will be humiliating and painful to the natural spirit of the wrong-doer, is to be expected, and much hesitation and difficulty will be experienced before he can consent to undergo them. Yet it is required by our Lord Himself. "First go and be reconciled to thy brother, and then come and offer thy gift." To the soul which has made a confession of sins to God, and vowed obedience of heart and life for the future, here is a test presented of the sincerity of his purposes. If he faithfully performs this trying and painful duty, he may reasonably hope that, through the Spirit of grace, strength will be given him to discharge all his Christian obligations in a manner acceptable to God. But if he fails on the very threshold of the new life he has determined to enter upon, there is little encouragement for him to trust in the sincerity of his vows, or the strength of his convictions.

These reflections have been offered, not under the idea of completely discussing the great theme, but simply to suggest some thoughts which may conduce to the spiritual benefit of those who read them. We would add, in conclusion, that besides the private devotions, examinations, and readings of the Word of God here recommended, attendance on the daily services of the Church, at least during the forty days of Lent, should be devoutly observed. The prayer will jointly ascend from numbers of pious worshippers, "create and make us in new and contrite hearts," and the selections made from Scripture, whether in the lessons, the epistles, or the gospels, will be found most admirably selected for "doctrine, for reproof, for correction, and for instruction in righteousness."

W. W.

ST. PATRICK.

It is often asserted and believed that St. Patrick, the patron Saint of Ireland, was a native of Ireland. This is a mistake, founded perhaps upon the idea that Patrick is an original Irish name, and therefore he was a native. But the Roman Breviary, which in such a case would be decisive for Roman Catholics, declares him to be a native of Great Britain. We here subjoin a translation of the legend of St. Patrick, as contained in the Breviary for March 17th, the supposed natal day of the Irish Saint.

Patricius (or Patritius) called the Apostle of Ireland, born in Great Britain (Majori Brittania) was the son of Calphurnius, his father, and Conchessa, his mother, the latter of whom is said to have been a near relative of St. Martin of Tours. When a boy he was often taken captive by the barbarians, and in that condition set over their flocks to keep the sheep, where he gave many proofs of his future sanctity. Actuated by the spirit of faith, the fear and love of God, he was prompt to rise before the dawn, to offer up his prayers to God, through snows, and frosts, and rains, and was wont to pray an hundred times during the day, and as often in the night. When redeemed from slavery, he was ranked among the clergy and for a long time engaged in sacred studies. After travelling through Gaul, Italy and the Islands of the Tuscan sea, in the midst of great hardships, he at length, by a divine impulse, was called to Ireland for the salvation of the inhabitants, and being authorized by Pope Celestine to preach the gospel there, he was consecrated its Bishop.

In this capacity, it is wonderful how many evils, hardships, and toils, and adversaries this Apostolic man encountered. But by the blessing of God upon his labours, that land, which before had been the votary of idols, soon produced such fruit on the preaching of Patricius, that it was afterwards named the Island of Saints. Many were regenerated by him in holy baptism: Bishops and numerous Clergy, virgins and widows were trained by him to the laws of purity. On the authority of the Roman Pontiff, he made Armagh the metropolis of the whole island, and adorned it with the relics of Saints brought from the city (Rome). By visions from above, by the gift of prophecy, by mighty signs and prodigies, he became so illustrious that the fame of Patricius spread far and wide.

Besides the daily concern for the Church, he never relaxed his indefatigable spirit from prayer. They say that he was accustomed to recite the entire Psalter every day, together with the Canticles, Hymns, and 200 prayers; that he worshipped God 300 times on his bended knees every day, and during every convenient hour of the day he protected himself with the sign of the cross. He divided the night into three parts. In the first, he ran over a hundred Psalms, and made 200 genuflexions. In the second, he stood immersed in cold water, repeating the remaining fifty Psalms, with heart, eyes, and hands raised to heaven. In the third, he lay prostrate on the bare stone and took a slight rest. He was eminent for his humility, and, following the example of the Apostle, laboured with his own hands. At length, overpowered by his incessant cares, and renowned for his doctrine and deeds, he fell asleep in the Lord at Dun, in Ulster, in extreme old age.

This account of the adopted Saint of Ireland is of course regarded by Irish Roman Catholics as authentic. As to its real authenticity we say nothing, but, admitting it to be a true general statement, it shows that he was not a native of Ireland, but of what was then called Great Britain (Major Brittania). As this is a relative name, it necessarily implies a Brittania Minor, and, as far as our reading extends, was applied to that part of the whole Island of Britain that had been subdued by the Romans, and reduced to a civilized settled condition. This was not the case with the north, inhabited by Picts and Scots. At the time the Romans abandoned Britain, the inhabitants, though Romanized in habits, culture and polity, were unable to defend themselves against their northern invaders. The latter not only plundered but carried off captives. Many a family trained under Roman influence, if not actually Roman, and hence also Christian, must have been carried away by force to the north. This perhaps is the best explanation of the Roman name of Patricius and Calphurnius, his father. They are both Roman, and indicate at least a Roman predilection. The Breviary also states that his mother Conchessa was a near relative of St. Martin of Tours. This indicates a connection with the continent more easily explained, *via Majoris Brittania, quam Caledonia, sive Brittania minoris*

The summary account of the Breviary therefore seems to favour the opinion that St. Patrick was a native of that part of Great Britain now called England, as this is the country that generally bore the name Brittania Major. There is, however, a biography of the "Apostle of Ireland," as the Breviary calls him, written by Jocelinus of the 12th century, that pretends to designate the precise place of his birth, at Bonaven (between Glasgow and Dunbarton, but this history is intermixed with so much fable, and the accounts vary so much, that it is difficult to come to any satisfactory result, except that of a negative upon the general opinion. His "confession, as published in his works by Ware, 1658, and the above mentioned biography, are the chief sources of his history. It is not, at best, a matter of great importance. Saints and good men properly belong to no country and no soil. They are the common property of our common humanity and our common Christianity, yet it is a satisfaction when their history can be applied to obviate unreasonable prejudice. St. Patrick in all probability was a Briton in his own day, and if so, in our day he would be an Englishman, and thus forms a religious link between England and Ireland that ought to make them better friends than they have been. Of one thing we are certain, that the religion which St. Patricius taught was calculated to make its followers wise, virtuous, charitable and happy. That this has not been the case in later centuries, has not been his fault, nor that of his religion. Ireland was once among the most enlightened Christian nations. We make no remarks on his reading the Psalter through every day, his 200 prayers every day, his 300 genuflexions, and his running through the Psalms again at night with 200 genuflexions, and standing in cold water one-third of the night, and then sleeping on the cold stone. We only lament that such statements are not calculated to increase *our* admiration either of the good sense or the sound piety of the Saint, and therefore we are led to question whether there is not some mistake in this parade of numbers. What a volubility of tongue it must have been to get through the Psalms! And as to the prayers! who kept the account? True, it may be said there were beads. But we have a better opinion of St. Patrick than all this. If any of his diocese did as he is represented to have done, he would have asked with the Prophet—"Who hath required this at your hands"?—and as to a repetition of the Psalter night and day—he would have reminded them of those hypocrites mentioned by our Lord, who supposed they were "heard for their much speaking."

C. F. C.

A Good Man gone.—Most deeply and most sincerely do we grieve to learn that the venerable George C. Shattuck, Sen., M. D., of Boston, has gone from among us. He died at his residence in Cambridge street, Boston, last Saturday morning, at the age of 71. Among all the noble spirits of that noble city, (and we do not believe there was ever a city of the size on earth that had more of them or better,) there was probably none whose departure would be more deeply felt or more truly mourned. To the poor, the suffering, and the struggling, Dr. Shattuck was indeed a benefactor and friend. In religion he was a Congregationalist, and clung with tendrils strong as life to the faith and worship in which he had been reared; of stainless integrity, of simple, unaffected, cordial manners, and his piety of that kind which, striking its roots deeply inwards, and growing forth without noise or show, is "careful to maintain good works." He was a man of great wealth, which, however, he seemed to prize only as he found occasion to to use it nobly; of a heart full of kindness, and "a hand open as day for melting charity;" the best of neighbours, the best of citizens, the best of patriots; a steadfast lover and cherisher of all gentle and liberal and honourable things. It has never been our lot to know any one to whom could be more justly assigned the praise

"Of that best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of love."

Bishop De Lancey.—We have been favoured with a superb full-length likeness of this distinguished Prelate. It was engraved by Mr. A. H. Ritchie from a crayon portrait by Mr. H. F. Darby, and certainly reflects high credit on both those artists. We learn from the *Church Journal* that the small time which the Bishop had to spare for sitting compelled Mr. Darby to despatch his work with overmuch haste; a fact which, we will venture to say, few would ever suspect from using their eyes on the work itself. Many, we hope, will be glad to know that this gentleman has taken up his residence in this city, his studio being in Broadway, first door above the Prescott House. He is a young man, evidently of good material well made up; of an intelligent and thoughtful aspect, and of modest and unaffected deportment.

Church Book Society.—Our readers will be interested to know that the establishment of this noble Institution has been removed from 20 John street to the spacious and elegant room, 637 Broadway, between Houston and Bleecker streets, on the second floor, over Stanford & Swords' new Bookstore. The Society, with Dr. Spencer for their Editor, and Mr. Dana for their Agent, are certainly throwing very great life and vigour into this department of the service: the blood appears to be beating in the veins of the Institution in such a way as it does one's heart good to think of; and the present room is in all respects suitable to its awakened spirit and energy. We do greatly delight to see it go ahead.

Great Place for Carpets.—If any of our gentle readers should have occasion or wish to select from the largest, grandest, richest assortment of carpets they ever did see, we advise them by all means to visit the magnificent establishment of Messrs. Betts, Kelleher & Betts, whose advertisement will be found in another part of our paper. Their new store is under the St. Nicholas, the biggest hotel in creation; is 200 feet long, running through from Broadway to Mercer-street, and so flooded with light, horizontally and perpendicularly, that one can easily see, provided he have eyes, precisely what the goods are made of and how made, in any part of the establishment. To all which we have to add, that the store contains carpeting enough, and good enough, to furnish out all the palaces in Fifth avenue and Fourteenth-street; and that so elegantly that all the fairies now alive, we mean the honest and good ones, will gladly resort thither, and rock the cradles of the babies, making them grow up wise enough to—inherit their fathers' estates, and—do honour to the families.

THOUGHTS ON CURRENT EVENTS.

The European war is not yet formally declared, although it is said that France and England have made a peremptory demand, that Russia should evacuate the principalities, and signify her consent so to do within six days after the note is received. This, of course, is done without any expectation that the demand will be complied with. Meanwhile, troops are embarking on a great scale, and fleets fitting out on one which is without example. It is also said that the German Powers have joined in this demand; but it seems not quite certain that they have done so, and that there is still room for doubting what course they will pursue. Their union with the Western Powers, is the only thing which can prevent the war from assuming a revolutionary character. It is the most painful circumstance connected with the present state of affairs, that something of the sort has commenced among the Christian subjects of Turkey.

In the territories anciently known as Epirus, Macedonia, and Thessaly, a formidable insurrection exists; which it is suspected that the government of the kingdom of Greece favour—as it is certain that its subjects, as well as those of Great Britain in the Ionian Islands, do. It is moreover believed, that it is the result of an extensive Slavo-Greek conspiracy, which involves Bulgaria, the very province in which the principal Turkish army, under Omer Pacha, is stationed.

This rising of the Christians of the East against their Mohammedan rulers, at a time when the latter are in close alliance with the Christian Powers of the West of Europe, may give rise to collisions of the most shocking nature. The London *Times* speaks of this affair, and the questions connected with the condition of the Eastern Christians, as the most difficult matters which are involved in the great conflict, which is about to commence. It intimates, that it behooves the Western Powers to interpose with the Turkish government, for the amelioration of the condition of its Christian subjects. We agree entirely in this view, and have therefore read with great pleasure a part of the speech of the French Emperor, at the opening of the Legislative Assembly. The sentence to which we allude, is this: "Let men then say no more, What are you to do at Constantinople? We are going there with England, to defend the cause of the Sultan, and nevertheless to protect the rights of the Christians." If the Emperor steadily act on this principle, and England, as we have no doubt she will, support him, the war may be made a permanent blessing to the Eastern Church. But the insurrection, of which we have spoken, presents an additional difficulty in the way of such an arrangement.

There is another passage in the speech, worthy of notice. "Europe," says the Emperor, "knows now, in a manner beyond doubt, that if France draws the sword, it is because she has been forced to do so. It knows, that France entertains no idea of aggrandisement. She only wishes to resist dangerous encroachments. Therefore, I am proud to proclaim openly, that the time of conquests is past irrevocably; for it is not by extending its territorial limits, that a nation can henceforth be honoured and powerful—it is by placing itself at the head of generous ideas, by making everywhere prevail the empire of Right and Justice." These words contain important truth, and truth which is, at this time, particularly opportune in this country. If an absolute monarch, whose throne rests upon a military basis, can thus promulgate doctrines, so much at variance with the traditions of his House, and with what has been supposed the inclination of the people whom he governs, what ought to be our conduct? We profess to be republicans, and to make right and justice the rule of our actions, both in public and private matters. Yet there is reason to fear, that not a few Americans are prepared to throw them on one side, if, by so doing, they can make an opportunity for the nation, of "extending its territorial limits."

This week has presented an occurrence, which has been eagerly seized upon by such persons, to plunge us into war. Their designs have been thus far, and we hope altogether, defeated, by the firmness of the President and his Cabinet. The *Black Warrior*, an American steamer, was seized at Havana, for a breach of a revenue law, which it had not been usual to enforce. Of the law, there is no reason to complain. Spain has a right to make what revenue laws she pleases, and, in her ports, to enforce them as she pleases. Moreover, this law does not differ in principle from the revenue laws of other nations, including our own. But the public had been suffered to believe, that it was regarded as a dead letter; because it was openly violated, with the knowledge of those whose duty it was to enforce it. It was not alleged, that the master of the *Black Warrior* had availed himself of this laxity, to commit, or attempt, any actual fraud upon the revenue of the island. He merely entered his vessel as in ballast, when she had cotton on board, which it was not intended to land. This was a violation, both of truth and the law, but produced no practical evil, and had been often done before. Under such circumstances, it was certainly harsh to seize the vessel, although it would have been perfectly proper, to inform the master, that such a course of conduct would not again be permitted. It was more than harsh, when the master demanded, according to the letter of the law, perhaps not exactly within its spirit, to amend his manifest, to refuse him permission. If he were to be punished according to the letter of the law, which had been permitted to become, practically, obsolete, he was entitled to protect himself by the letter of the same law. The whole transaction is of such a character, that one cannot imagine it to have occurred in any other civilized country. We agree with the President, that it is hardly possible that Spain can hesitate to make amends, when an application is made to her. But the case certainly presents nothing like a just cause of war, until redress has been demanded and refused. It might be questioned, whether it would be a sufficient, although it might be a just, cause, even then. Yet we have heard clamours for immediate war. Nay, we have heard President Pierce slandered with the imputation, that he would advise Congress, not to declare a manly and open war, but to repeal the neutrality laws, as far as relates to the Spanish possessions. Such a mode of proceeding would have been unworthy of a great nation, under any circumstances. When it is no longer possible for the American people to avoid war with any nation, strong or weak, let it be openly declared and vigorously prosecuted. But let us not, without assuming the responsibilities of a belligerent, let loose upon the territories of the offending nation a band of marauders, whom we are bound to restrain until we are belligerent, whom, when once let loose, it will be out of our power to restrain.

The Nebraska bill seems to have answered the purpose for which it was probably designed, of putting the nation, or a part of it, in a flame. It is not of the slightest practical consequence, whether the bill passes or not; there will, in either case, be no slaves in Nebraska or Kansas, and if there were, their condition would

probably be improved by the change. But there seems to have been marvellous little common sense on either side, whatever there may have been of wickedness in its design. The bill was brought in for no practical object, and could produce no practical effect; the reasonable course, then, would have been, to have let it pass without opposition, and thus defeated the designs of those who only desired to get up an excitement for their personal objects. But the opposition has been violent, and has procured for the bill a support as violent. What the conflict will produce, we cannot foresee; but we can foresee, that it will produce no good. The clergy who have lent their influence to the excitement, against the bill, might have been better employed. Mr. DOUGLAS could scarcely have been worse.

While we are thus exhausting ourselves upon questions, which may all be resolved into that of who shall administer the patronage of the government, the British Ministry are steadily pursuing their plans for the amelioration of the institutions of the country. They have fulfilled their promise of bringing in a bill to give synodal action to the Colonial Church. It is, we believe, in substance, the same with that of Mr. GLADSTONE, which the Derbyite administration threw out. It gives to the churchmen of the Colonies power to meet and regulate their own affairs as they please, without asking the consent of the Crown, or the Archbishop of CANTERBURY, the canons thus made binding none but churchmen. Mr. HENLEY suggests that it is a bill to emancipate the colonial clergy from the Royal Supremacy. What then? Romanists and Dissenters of all shades are free from the Royal Supremacy. Why should churchmen be subject to it? Mr. HENLEY must say because the Church is established, or because she is endowed. But in the colonies she is neither established nor endowed.

Another question, of great importance to the Church in Scotland, has been brought forward. The Established Communion of Scotland only includes about one-third of the inhabitants of that country. But a very large majority of the Dissenters agree entirely in theological and ecclesiastical opinions, with the Established Communion. In fact, they hold those doctrines more consistently and zealously than she does. They only differ with her on questions relative to the relations of Church and State. There are very few Protestant Dissenting sects in Scotland, which are not Presbyterian and Calvinistic. Their members are, generally, better Presbyterians than those of the Establishment. The Romanists are becoming numerous, in particular places, by means of immigration from Ireland, but are generally poor. The Church has but a small number of members, but they possess the greater part of the land.

The famous scheme of education, which was once the best in the world, has become insufficient. It was entirely in the hands of the Establishment, of which it was, in fact, a part. Of late, the Church and some other societies have established schools, which, like the English denominational schools, are aided, on certain conditions, by government. But it has become necessary to recast the Scottish National system of education. The Establishment insists that it shall be made more efficient and left in their hands. The other Presbyterian sects, of which the Free Church is the strongest, demand that it shall be under the joint control of all Presbyterians, but shall be thoroughly Presbyterian in its character. The Church has been inclined to something like the Irish system, in which religious instruction is to be given, by persons of each Communion, to their own children. The infidels, of course, require an education merely secular. Lord ABERDEEN, the Prime Minister, is a member of the Scottish Establishment, but the Lord Advocate is of the Free Church. The latter has, as was the duty of his office, brought in the bill about Scottish education. It establishes schools under the joint control of the Presbyterian bodies, and giving religious instruction of the most decided Presbyterian character; but allowing those children whose parents object to such instruction to withdraw while it is given. If the government continue its support to denominational schools, so that the non-Presbyterian Communions have a share of the public funds, this will not materially differ from the scheme which the Church was, we believe, prepared to adopt. But, as we understand the matter, no school is to derive any advantage from the public funds which is not Presbyterian, although non-Presbyterians may receive secular education in Presbyterian schools. Such an arrangement will be a heavy blow to the Scottish Church.

There has been a very important meeting of the Convocation of the University of Oxford. Our readers are aware that this body is nominally the legislature of, and is composed of all the Masters of Arts who have retained a connection with, the University. This connection may be preserved in three ways,—usefully, by continued residence; profitably, by holding a fellowship of some college and residing elsewhere; expensively, by paying certain fees for keeping one's name on the boards of some college. But for more than two hundred years the powers of Convocation have been reduced to a mere veto, upon measures which must be proposed by the Hebdomadal Board, cannot be amended, and can only be debated in Latin. The Hebdomadal Board is composed of the Heads of Houses, *sc.* Colleges and Halls, and the Proctors, annual officers appointed to enforce the discipline of the University, from among the Masters of Arts. The Vice-Chancellor, who must be one of the Heads, presides. The objection to this system is, that it is in the power of a bare majority of the Heads to stifle any measure, and that no measure can even be considered, unless some Head or one of the Proctors will undertake its patronage. The Heads are all elderly men, generally married, have very little to do with discipline, and nothing with instruction. They are generally chosen for financial talent. The result is, that they have very little sympathy with the resident Masters, who are comparatively young bachelors, and do the real work of the place. It is not proposed to change any thing in the Convocation; but it is thought necessary that the initiative body should be placed in hands better prepared to sympathize with the resident Masters. Various schemes have been proposed, and the Hebdomadal Board have at last convened the Convocation, to consider a petition to the Queen, without whose consent nothing can be done, for leave to adopt one which they, the Board, have matured.

The scheme consists of a sort of other Board to be added to the Hebdomadal Board, composed of the Vice-Chancellor, who is to preside in both, the Proctors, eight Professors, to be nominated by the body of Professors, and confirmed by the Convocation, and fifteen Masters chosen by Convocation. Either Board is to have the power of originating measures, which must be submitted to the other, and if rejected, to a joint meeting of both. It would then be no longer in the power of the Heads, unless nearly unanimous, to keep a question out of Convocation, and the whole united could not prevent a discussion in the second Board. It is an undoubted improvement on the old plan, but is not satisfactory to the resident Masters, who prefer a single body, in which the Heads shall be largely represented, but shall, nevertheless, be a minority.

The Ministry are opposed to the scheme of the Hebdomadal Board; which is espoused by the Earl of DERBY, in his double capacity of head of the opposition and Chancellor of the University. The measure was carried in Convocation by a very handsome majority; but it is known that a large majority of the residents voted against it. In the list of the majority, we find the names of Dr. PUSEY and Mr. KEBLE, although the Heads of Houses have been the great obstructors of the Church movement; the hopes of which rest on the younger clergy, from whom the resident Masters are taken. It is not remarkable, considering Dr. PUSEY's highly Christian character, that he should have forgotten the personal ill-usage which he has received at the hands of the Hebdomadal Board.

It is not believed that the prayer of the petition will be granted; whether it ought or not, no man in this country can be qualified to decide. The result will probably be a re-constitution of the University by act of Parliament. This is in itself not a desirable thing, even although the particular constitution adopted should be preferable to that proposed by the Heads. It is not at present known, what the new constitution will be.

Baltimore, March 20, 1854. H. D. E.

For The Churchman.

"Mark them which cause divisions and offences."
—ST. PAUL.

MR. EDITOR: There is a subject which, for some time past, has occupied much of my thoughts, and to which, I think, the attention of all honest and loyal Churchmen ought to be directed.

That subject is the existence of Traitors in the very bosom and even in the Ministry of the Church; the probability that there are even now Jesuits in her Holy Orders, who are doing effectually the work of Rome, by carrying out her politic principle, "Divide and conquer."

They are men who deny every distinctive doctrine of the Church, (which they were ordained to preach and defend,) and who brand as Popish everything they thus deny, precisely as did the Jesuits in disguise, in the times immediately succeeding the Reformation in England, who denounced the English Liturgy as English Mass, introduced the practice of extemporary prayer (see the case of Friar CUMMING, who received a liberal reward from the Pope for his success in alienating the people from the Reformed Church) and aided Puritanism, if indeed they were not the original authors of it, in order to distract and destroy the Church of England, that Bulwark of the Reformation, and the chief dread of Popery.

In like manner do these who are now outwardly in the Church endeavour to sow the seeds of dissension and disunion, by denouncing every one who honestly holds her true doctrines as a Romanizer, by alienating confidence from her missionaries who teach them, in accordance with their ordination vows, and by doing what they can to starve them out, by persuading the laity to withhold their supplies.

As for the Doctrines of the Church, we hear them denying Baptismal Regeneration, in spite of the plainest declarations of the Bible and the Prayer Book, declarations which they themselves are obliged to make every time they administer the sacrament of Baptism.

We hear them branding this doctrine as a popish and soul-destroying heresy, and then we hear the very same men, when an infant is brought to be baptized, pray to GOD, with solemn mockery, to "sanctify this water to the mystical washing away of sin," that "this infant, coming to Thy holy Baptism, may receive remission of sins by *spiritual regeneration*." Immediately after the Baptism, they will as solemnly return thanks to GOD "that it hath pleased Him to regenerate this infant by His HOLY SPIRIT." Yet, with shameless inconsistency, they go on in their denunciations of the very doctrine thus explicitly taught by the Church, and which they have themselves professed in the very act of addressing the Almighty; when, if ever, one would imagine they would act in sincerity. Such is the duplicity, and mental reservation, of which they are guilty, if they are themselves to be believed, when they declare their conviction that the doctrine of Baptismal Regeneration is a fatal error.

Yet again, they wage eternal warfare against what they call, evidently intending a reproach, the "Sacramental System"; when, if Christianity be not a sacramental system, it is downright Quakerism, and they are bound, in all honesty, if they believe what they say, to unite openly with that sect which rejects the sacraments.

They deny the necessity of Episcopal Ordination, and both by their teaching, and fraternization with dissenting preachers, concede the validity of Presbyterian, Methodist, and Congregational ordination, and even of no ordination at all; although the Church, to which they professedly belong, utterly rejects their man-made ministry, and ordains to the lowly office of Deacon, those who have for years exercised their pretended ministerial office in those sects. They will assist by the laying on of hands with the Bishop at the ordination of those who have been ordained in the sects, when, if they believe what they say, the act is one of guilt and sacrilege, in re-ordaining those who are already lawful ministers of CHRIST.

They will write against the Daily Service, although there is in the Prayer Book "The Order for Daily Morning Prayer," and "The Order for Daily Evening Prayer."

They strive to excite prejudice against those clergymen, who, in the administration of the Holy Eucharist, place the elements with their own hands on the Altar, at the proper time in the service, instead of permitting it to be done by the sexton before the service has commenced; although there is the express requirement of the Rubric, that the Priest shall do it himself, and it is, in itself, a priestly act, as implying an offering of them to GOD.

But it would be an almost endless task to recount all the instances of their hostility to the well-known doctrines, requirements, or recommendations of the Church. Let those now mentioned suffice.

What the real object of *some* is, in all this, may be seen in the natural consequence of such treachery to the Church. It is that converts, or rather perverts, sick of "the divisions of Protestantism," despairing of unity in the Church, disheartened at seeing her doctrines denied by those who are bound by their ordination vows to proclaim them, and that without any discipline being exercised upon them, it is that converts may be thus won to Rome.

In confirmation of the suspicions, which the conduct of these men excites, that Jesuitism is at work in the Church, it is worthy of note that the real, though anonymous, editor of a certain so-called Church paper, in one of our larger cities, is the son of a Romanist mother.

We have lately seen an "Evangelical" paper, in a neighbouring city, tasking all its energies (such as they are) to prove the lying and now exploded claims of Rome to be true, claims which even she has at length been compelled to abandon, as untenable; that the Early Fathers and Primitive Christians believed in the errors and heresies of that corrupt Church, such as the Pope's Supremacy, Purgatory, Transubstantiation, the worship of images, and of saints and angels.

While of certain individuals who in the last General Convention, when all was peace and harmony, attempted to stir up strife, and opposition to the extension of the Church, through its Domestic Missionary organization, one had been a Romanist, educated, it is said, at a Jesuit college, and prepared for the Popish priesthood; and it would appear, from his thus showing the cloven foot, and striving to create disturbance and party feeling, that he is still in the service of Rome, and secretly engaged in doing her unhallowed work.

Another of the same clique, is the successor of the one just alluded to, in the parish which the former resigned to take a position in a city known to be the head-quarters of Romanism in this country. He has, besides, lately obtained an unenviable notoriety, as the author of a "Sermon" (published, it would appear, at his own request, for it has no endorsers requesting its publication) intended to excite faction, and to cripple and paralyze the Church's missionary operations, and calling for the organization of a schismatical society, in opposition to the regularly-constituted one of the Church.

In view of all these things, is it not high time for all true and honest sons of the Church to be on their guard, to watch the insidious designs of traitors within her camp, to "mark them which cause divisions and offences"?

Does it not seem probable, that there is a Confederation of Jesuits, or Papists, in disguise, within the Church and ministry itself, engaged in a conspiracy for her destruction or injury, by driving some into dissent, (which Rome fears far less than she does a Church built on Scripture and antiquity,) and tempting others into that corrupt and idolatrous communion, which puts forth high claims to unity and agreement in the faith, and has at least the power to enforce outward uniformity.

It becomes, then, all faithful sons of the Church to be watchful of those, who, although in her ministry, yet deny her peculiar doctrines, and seek to reduce her to the level of a Protestant sect.

This is no new trick on the part of the emissaries of Rome: nor is it any new thing for Jesuits to have a dispensation to take orders in the Church, and preach the most ultra-protestant or self-styled evangelical doctrines, for years, in order to divide it and introduce heresy and schism; that so Rome can point to our division, and the false doctrines taught or tolerated in our pale, and say; Behold the consequences of separation from us: Behold how powerless for discipline, for unity, and for the preservation of the Faith, is the Church which has cast off the authority of the Pope: Behold how the very members and ministers of that Church itself deny that she is aught but a human, voluntary society, and fraternize with heretics and schismatics of every kind.

Thus is the Church, through their recreancy, misrepresented, distracted, and trammelled: thus are thousands kept aloof from her fold, by being encouraged in the idea, that they may as well, and as safely, belong to any of the Protestant bodies as to her, but who, if her doctrines, claims, and the grounds on which they rest, were but fairly presented, would be won over to the truth; thus are weak minds led to Rome, deceived by their representations that the Church is, after all, but a human sect, and thus does Rome gain her ends through the agency of those who are teachers of false doctrine, heresy, and schism within the Church's pale, although she herself warns her children against these sins, and prays that they may be delivered from them.

That such is the effect of this disloyalty to the Church, may be illustrated by the condition of the Church in Ohio, one of the largest and most populous of the States, where the venerable Bishop CHASE laid deep her foundations, and where, if since his time her principles had been faithfully and fearlessly carried out, she would now number her one or two hundred clergy and congregations. As it is, there are but seventy clergy in all the Diocese, while in Cincinnati, which boasts its 200,000 inhabitants, there are only three, or, it may be four, churches of our communion.

Contrast this with the state of the Church where her principles have been taught, say, for example, in the little city of Newark, in the Diocese of New Jersey, a town with a population of only 40,000, but which yet has some eight or nine churches and organizations.

And if we ask for the reason of this difference, the answer is plain, that in the one Diocese the doctrines of the Church are denied or held back, while in the other they are both believed and inculcated.

Trusting that GOD will open the eyes of His Church to the movements of those within her pale, who, though in her, are not of her, and that she may be enabled to exercise that discipline which He has entrusted to her for the preservation of the Faith, against those who are undermining it, I am, Mr. Editor, *One who believes the Prayer-Book and Articles in their natural sense.*

For The Churchman.

MR. EDITOR: There has been a good deal said of late in some of our Church papers about *Brotherhoods*. It is stated,—"that efforts are making to establish a Brotherhood at such a place"—"that the Bishop presided at a meeting of such a Brotherhood"—"that the Rev. Dr. such-a-one will preach before such a Brotherhood," &c., &c. And if I am not mistaken, I have seen in some of these papers the example of the self-constituted associations of the sects around us, and even that of the misnamed charity of the Odd-Fellows, pleaded in illustration of the necessity and of the benefits of these Brothhoods.

Now, my dear Mr. Editor, will you have the goodness to make an effort to enlighten, in some degree, my darkness on this subject, and tell me what all this means? For, strange though it be, I must yet confess that I have been so old-fashioned as to suppose that the Church constituted the Brotherhood of at least all who call themselves Churchmen. And I have had the great simplicity to believe that, carrying out her principles, and bringing ourselves up to her standards, the Church was all-sufficient for all the purposes of gaining and securing a sound Christian faith, and a right Christian practice.

But alas! there are old fogies, I suppose, in the Church, as well as in the State. I am certainly behind the age; nor can I keep myself posted up in all the great developments so rapidly going on in the gigantic strides of modern improvements. I should like, however, to know something more of the nature of these Brotherhoods in *the* Brotherhood. What is their object? What their tendency? And what will be their probable results?

Is there any thing very important to be gained by them which, doing our duty to the Church, and acting up to her principles, cannot as well be secured without them? And if so, would it not be wise to content ourselves with the old and true Brotherhood? And if unfortunately this is not already all that it should be, would it not be better to try to make it so, by uniting our efforts to set forth its principles and its blessings, and to urge more earnestly the obligations of our Christian vows, and enforce more faithfully the study of our Catechism, especially that comprehensive summary of it,—"Our duty to our neighbor?"

Will not the mutiplication of these new Brotherhoods lead at least some to think more lightly of their Church state, and to be more indifferent to their Christian obligations, and thus, have the effect to weaken their sense of the bonds of the Old Fraternity? Will they not tend to create unnecessary, if not invidious distinctions among those who are already, and in the highest and best sense, Brethren? And will they not have a tendency to foster and encourage the strange propensity, so prevalent at the present day, to place in the background, or lightly to pass over, the authorized teachings of the Church, as being of less interest and of less importance than the more exciting givings-forth, at these new entertainments?

And looking back on all experience in similar matters, is there not ground for some little anxiety as to their future results? Is there not some reason to fear that they may ultimately prove more injurious than beneficial to the Church?

Perhaps I am all wrong, Mr. Editor; and I could now hope to find myself so; as I am not disposed to throw a straw in the way of any sound Christian enterprise. I want information on this subject. And I trust you will give it to me. But ignorant as I now am, of the nature, design, and end of the new Brotherhoods in the Church, I must confess to some little apprehension in regard to them. OBSTA PRINCIPIIS.

For The Churchman.

A SECRET.—That which I am about to tell may not be a secret, but it seems to be. And I will tell it to you, Mr. Editor, if, from time to time, you will just put it as a foot-note to the articles of your contributors, as it shall seem to be required. The secret is this, that the oft-quoted text, "*He that runs may read*," is unfortunately quoted, *because there is no such text in the Bible*.

Besides, it has seemed strange to me that the quotation should gain currency, because it expresses a simple absurdity, and nothing other; for it is probably just a *physical impossibility* for a person to read while he is running. It would take sharper eyes than I know of.

However, there *is* a text in the Bible, which has in it all the words contained in the quotation; but, unlike the quotation, it is a very *sensible* text, and is worthy not only of frequent quotation itself, but it is also worthy of displacing forever from use that other, which has now much use, but has no place in the Bible. The text I refer to, is as follows: "Write the vision, and make it plain upon tables, *that he may run that readeth it*."—*Habakkuk*, 2, 2.

Now, Mr. Editor, I have told you my secret; and you can reciprocate and oblige me by explaining that other secret, viz: how the first quotation above has grown into such common and respectable use: for I may be somehow in error. NORTH.

THE CHANGES OF TIME.

Thou universal Worker, thou hast wrought
Vast changes in the world of heart and thought.
Once flowed the stream of feeling, like a brook,
In natural windings; now we feel by book.
And once, as joy or sorrow moved the man,
He laughed or wept, unguided by a plan
Of outward part; for in his riper years
The *boy* still lived; and anger, love, and fears
Spoke out in action vehement:—'twas strength,
Strong heart, strong thought; thought, feeling, ran their length
In a wild grandeur, or they passive lay,
Like waters circled in a wooded bay,
That take from some slow cloud the quivering lights
Flung from its snowy rifts and glittering heights.
Yes, free and ever varying played the heart;
Great Nature schooled it; life was not an art:
And as the bosom heaved, so wrought the mind;
The thought put forth in act; and unconfined,
The whole man *lived* his feelings. TIME shall say
Is man 's the same in this our latter day.

—DANA.

ROME AND GENEVA.—Secession to Rome has of late years been not unfrequently caused by aversion to Geneva. Few events, indeed, in this century, produced greater amazement amongst the learned and influential classes, than to hear preached in the sacred tribunals of the Church the Puritanism that in former days had deluged England with the blood of her noblest and most loyal citizens; had immolated on the altar of its ferocious hypocrisy, gentry, aristocracy, and king. They heard it denominated the "Gospel," the Pure Word, Evangelical Religion; at the very time when the performance of Divine Service visibly demonstrated the "Gospel," the Evangelists, the holy sacraments, to be secondary to the preacher. Soon the alarm pervaded the great body of the Church, which recoiled from association with a system she had constantly set her face against: so violent was the recoil that it could not be for a time distinguished from reaction towards Rome. Tracts were distributed in thousands, and penetrated equally the closet of the invalid, the desk of the merchant, the office of the statesman, and the boudoirs of fashion. Volumes explanatory of the Church poured from the press; the Episcopate encouraged the movement from Geneva, arrested its tendency towards Rome, and, under trying circumstances, proved themselves "worthy of all authority." The State, meanwhile, apparently terrified at the impetus by itself communicated to the principles of never-ending change, had thrown its influence on the side of Rome. Bill after bill was brought in and passed in her favour; her agents were honoured; her means augmented; her patronage in Ireland courted; her most formidable antagonist, the Irish Church, menaced, denounced, discouraged. What was the consequence? The whole Church withdrew its confidence from the State, and began to apply itself in earnest to the people. And this direction of her energies still continues; she is employed "in her FATHER's business;" she recognizes the authority of her commission to "teach and baptize" to be far above any acknowledgment she can receive from temporal powers: she exhibits, therefore, greater confidence in herself, reposes more faith in her children, feels greater indifference to measures of worldly expediency, assumes responsibility commensurate with her rights, declares her distinctive doctrines with full assurance of their truth. This is as it should be. She is making "GOD and her duties" her strength, and, as long as she proceeds in this path, she need not "fear what man can do unto her.—MORGAN.

THE LATE MISSION OF BEDINI.—After all the attempts to throw dust in our eyes as to the real objects of this man's visit, as the Pope's Nuncio, to this country, the facts have at last leaked out; and they are in perfect keeping with the usual cunning and deceit of Popery. It appears that sometime ago the question was asked of Mr. CASS, our *Charge* at Rome, on the part of the Pope, whether it would be agreeable to the Government of the United States to receive a diplomatic representative from the Court of Rome. The answer was in the affirmative, provided a civilian, *not* an ecclesiastic, should be sent. This is precisely what the English Government has always insisted on, and which has hitherto proved an insurmountable obstacle to diplomatic relations between those countries. Yet, in face of this, Rome had the assurance to send a personage who *is* the very thing he was desired not to be—an ecclesiastic; presuming, perhaps, that our government, for fear of offending Romish voters, would not refuse to receive him. But to cover a retreat, if necessary, Archbishop BEDINI comes, not accredited to this country, but to Brazil. Failing to procure any kind of official recognition at Washington, the Archbishop, (or Cardinal, as some call him,) disappointed and mortified at his ridiculous position, skulks from city to city—until he is at length smuggled down to Staten Island over night, in the dark, and slipped on board a steamer, bound—not to Brazil, to which he was at first said to be accredited—but to England! The whole affair, from beginning to end, is a disgraceful exhibition of Romish trickery; and we only notice it to rejoice in the defeat of the scheme to establish a precedent, and secure a permanent Papal ambassador here; who would soon claim to be the Pope's *Legate*, and assert the privilege of governing his subjects in America.—*Banner of the Cross.*

SELECTIONS FOR LENT.

CHRIST OUR STRENGTH.—The strength of every building, which is of GOD, standeth not in any man's arms or legs; it is only in our faith, as the valour of SAMSON lay only in his hair. This is the reason why we are so earnestly called upon to "edify ourselves in faith." Not as if this bare action of our minds, whereby we believe the Gospel of CHRIST, were able in itself, as of itself, to make us unconquerable and invincible, like stones, which abide in the building forever, and fall not out. No, it is not the worthiness of our believing, it is the virtue of Him in whom we believe, by which we stand sure, as houses that are builded upon a rock. He is a wise man which hath builded his house upon a rock; for he hath chosen a good foundation, and no doubt his house will stand. But how shall it stand? Verily, by the strength of the rock which beareth it, and by nothing else. Our fathers, whom GOD delivered out of the land of Egypt, were a people that had no peers amongst the nations of the earth, because they were built by faith upon the rock, which rock is CHRIST. "And the rock," saith the Apostle in the First to the Corinthians, "did follow them." Whereby we learn not only this, that being built by faith on CHRIST, as on a rock, and grafted into Him as into an olive, we receive all our strength and fatness from Him; but also that this strength and fatness of ours ought to be no cause why we should be high-minded, and not work out our salvation with a reverent trembling and holy fear. For if thou boastest thyself of thy faith, know this, that CHRIST chose His Apostles, His Apostles chose not Him; that Israel followed not the rock, but the rock followed Israel; and that thou bearest not the root, but the root thee. So that every heart must thus think, and every tongue must thus speak, "Not unto us, O LORD, not unto us," nor unto anything which is within us, but unto Thy Name only, only unto Thy Name belongeth all the praise of all the treasures and riches of every temple which is of GOD. This excludeth all boasting and vaunting of our faith.—HOOKER.

TRUE HUMILITY WOULD HIDE ITSELF.—As it is the bent of humility to hide other graces, so far as piety to GOD and our brethren will permit, so it would willingly hide itself; it loves not to appear, but as necessity urges. Appear it must, and it doth somewhat more appear than many other graces do, though it seeks not to appear. It is seen as a modest man's or woman's apparel, which they wear not for the end that it may be seen; they do not gaudily flaunt and delight in dressing: though there is a decency as well as necessity, which they do and may have respect to, yet it is in so neat and unaffected a way, that they are a good example even in that point. Thus humility in carriage and words is as the decorum of this clothing, but the main is the real usefulness of it.

And therefore a truly humble man desires not to appear humble. Yea, were it not for disedifying his brethren, he would rather disguise and hide, not only other things by humility, but even humility itself, and would be content, upon the mistake of some words or gestures, to pass for proud and vain, being humble within, rather than to be big in his own eyes, under a semblance of outward lowliness. Yea, were it not that charity and piety do both forbid it, he would not care to do some things on purpose that might seem arrogant, to carry humility unseen, that doth so naturally delight in covering all graces, and is sorry that it cannot do so without being seen itself, as that garment that covers the rest must of necessity be seen itself. But seeing it must be so, it is with the least show that may be, as a dark veil, cast about rich attire, hides their show, and makes very little itself.—LEIGHTON.

THE CHRISTIAN'S WAY OF KNOWLEDGE.—A good life is the best way to understand wisdom and religion, because by the experiences and relishes of religion there is conveyed to them such a sweetness, to which all wicked men are strangers: there is in the things of GOD to them which practice them a deliciousness that makes us love them, and that love admits us into GOD's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the SPIRIT of CHRIST, it is turned quickly into experience; when our faith relies upon the principles of CHRIST, it is changed into vision; and so long as we know GOD only in the ways of man, by contentious learning, by arguing and dispute, we see nothing but the shadow of Him, and in that shadow we meet with many dark appearances, little certainty, and much conjecture: but when we know Him with the eyes of holiness, and the intuition of gracious experiences, with a quiet spirit, and the peace of enjoyment; then we shall hear what we never heard, and see what our eyes never saw; then the mysteries of godliness shall be opened unto us, and clear as the windows of the morning: and this is rarely well expressed by the Apostle,—"If we stand up from the dead and awake from sleep, then CHRIST shall give us light."—JEREMY TAYLOR.

EVANGELICAL RIGHTEOUSNESS.—The measure of evangelical righteousness is of principal remark in all the rites and solemnities of religion; and intends to say this, that Christian religion is something that is not seen, it is "the hidden man of the heart"; "it is GOD that dwells within"; and true Christians are men who, as the Chaldee oracle said, are "clothed with a great deal of mind." And therefore those words of the Prophet HOSEA, "I will speak unto their heart," is a proverbial expression, signifying, "to preach the Gospel;" where the SPIRIT is the preacher, and the heart is the disciple, and the sermon is of righteousness and peace and joy in the HOLY GHOST. Our service to GOD must not be in outward works and scenes of religion, it must be something by which we become like to GOD; the divine prerogative must extend beyond the outward man; nay, even beyond the mortification of corporal vices; the SPIRIT of GOD must go in, and mollify all our secret pride, and ingenerate in us a true humility, and a Christian meekness of spirit, and a divine charity. For, in the Gospel, when GOD enjoins any external rite or ceremony, the outward work is always the less principal. The sacraments are not made for sinners until they do repent; they are the food of our souls, but our souls must be alive unto GOD, or else they cannot eat.

Solemn prayers, and the sacraments, and the assemblies of the faithful, and fasting days, and acts of external worship, are the solemnities and rites of religion; but the religion of a Christian is in the heart and spirit. And this is that by which CLEMENS ALEXANDRINUS defined the righteousness of a Christian, "religion is a symphony of all the parts of the soul;" but the heart is the court of the great King; and He is properly served with interior graces and moral virtues, with a humble and good mind, with a bountiful heart and a willing soul; and these will command the eye, and give laws to the hand, and make the shoulders stoop; but "a man's soul is the man," and so is religion; and so you are bound to understand it.—JEREMY TAYLOR.

MARRIED,

In Calvary church, New York, on Thursday evening, March 16th, by the Rev. JOSHUA WEAVER, BIGOE ARMSTRONG, eldest son of the late ROBERT JOHNSTON STONEY, Esquire, J. P. of Killavalla, Tipperary county, Ireland, to ANNABELL, eldest daughter of JOHN DOOLAN, Esquire, of Upper Dominick street, Galway, Ireland, and late of Davenport, Scott county, State of Iowa.

At Milan, March 16th, by the Rev. Alonzo G. Shears, of North Haven, Ct., Mr. DAVID MESSNER, merchant, of Brenham, Texas, to MARIETTE MORGIANNA, daughter of Col. I. WILSON, of Milan.

LITERATURE.

The Poetical Works of Jonathan Swift; 3 vols. *The Poetical Works of John Dryden;* 5 vols. *The Poetical Works of James Thomson;* 2 vols. New York: Evans & Dickerson. Boston: Little, Brown & Co.

The edition of the British Poets by Messrs. Little, Brown & Co., judging from the rapid instalments which appear in the market, and the promises of a new prospectus, is likely to prove the most extensive and valuable which has yet been undertaken in this country. It is to include as one morsel of the enterprise, the Pickering editions of the Aldine Poets, and to rival, in its additions to that set of forty or fifty volumes, the completeness of the large Chalmers collection. From Chaucer to Wordsworth is its all-embracing motto, the absence of copyright protection, of course, giving the American publishers a privilege with recent writers of the present century, whose voluminous productions swell the list greatly, beyond the opportunities of the most comprehensive of London literary factors. What a splendid trade list, for instance, might Mr. Henry Bohn have, with his vast and expansive genius for book-producing, were his steam-engines and warehouses on this side of the water, and his material to include, instead of the remainders of the past, the entire range of British intellect from the earliest to the latest times.

This new Boston edition, which has as yet been confined to the republication of the Aldine volumes, is announced under the editorship of F. J. Child, a Professor of Harvard, who published, a few years since, a volume of the early English dramatic interludes and tragedies of Heywood and Gascoigne, which indicated zealous study in the school of Warton, and the annotators of the old verse. We are to have, according to his prospectus, selections from the old minor poets, and particular care, we are informed, will be bestowed on Chaucer, and on the English and Scotch Ballad Poetry,—which will afford the editor ample means for the display of his antiquarian tastes and love of labor.

In the meantime, we have three of the most important of the Pickering contributions to the series, in the poetical works of Dryden, Swift, and Thomson. These are most judiciously prefaced and edited, with biographical introductions, the two former authors by the Rev. John Mitford,* the last by the diligent Sir Harris Nicolas. The merit of these lives, which have been for some time before the English reading public, is well known. Mitford gives a safe and well-proportioned view of character. His account of Swift, over whose slaughtered body contending biographers fight for the spoils of victory with the zeal of Homeric champions, is an eminently fair presentation of facts, with no partisan efforts at conclusions. It will improve any man's judgment to read this well-considered statement, after the brilliant warped presentment of the Dean by Thackeray—the latest onset of the kind—in his Lectures. The more Swift and his writings are looked into, the more it will be seen how difficult it is to dispose of him in any summary way, as a hater or lover of his kind. The truth is, he was both, and that his scorn of humanity, of which so much has been said, has a kind of affection in it. It was at any rate better than indifference. His coarseness is indeed revolting, and his boldness shocks weak nerves, but there comes a time in life, when our intellectual and moral energies need such bracing treatment as Swift's writings afford. He brings us in close contact, yard-arm and yard-arm, with humanity; and we may fight the battle out as best we can. When we are wearied and sated with rose-coloured pictures of life, and the gilded and perfumed literature of the day makes no appeal to our perceptions, it is good to take up any volume of Swift, and feel again the sense of vigorous vitality. It may not be indeed ordinary reading, *pueris virginibusque*, or a text to be selected for parlor amusement, but it will rouse and invigorate our knowledge of the world and of ourselves. Claret for boys, said Dr. Johnson, port for men, and brandy for heroes; so there are authors for all stages of growth, and for both sexes, running through the whole scale of emotion, from the soft sentimentalities and decorated concealments of life to the fiery and naked realities. Swift's scorn and contempt are not new ideas; they are but the old accusations against human nature, though we shrink from them in a polite volume of poetry.

It is curious how the genius of Thackeray cottons to the man and his method, while he accuses him. Experience of the world has taught both a similar lesson, but the old writer outrages the license of Queen Anne's day; the other sheathes his satire in modern decencies, though he evidently could be Swiftian now and then for a few pages, if he thought it admissible.

One of Thackeray's points, by the way, his stripping the dress and State paraphernalia from his kingly snobs, Louis XIV. and George IV., to show the poor "unaccommodated man" under them, seems to be taken from Swift's puppet exhibition:

> Who wisely hides his wood and wire;
> Shows Sheba's queen completely drest,
> And Solomon in royal vest:
> But view them litter'd on the floor,
> Or strung on pegs behind the door;
> Punch is exactly of a piece
> With Lorrain's duke, and prince of Greece.

Everybody who has read Thackeray's *Meditations at Versailles*, remembers his pencil sketch of great Louis Quatorze—first Rex, a lay figure, blocked out in wig, sword, and robe imperial, a tall and formidable structure;—then Ludovicus, short, bald, swag-bellied, knock-kneed, failing gentleman;—third, arrayed in the clothes-horse figure, grand, magnificent, stately Ludovicus Rex. "A king is not every inch a king, for all the poet may say. Majesty is made out of the wig, the high-heeled shoes, and cloak, all fleurs-de-lis bespangled. As for the little, lean, shrivelled, paunchy old man, of five feet two, in a jacket and breeches, there is no majesty in *him*, at any rate; and yet he has just stept out of that very suit of clothes. Put the wig and shoes on him, and he is six feet high;—the other fripperies, and he stands before you majestic, imperial, and heroic."

Thus these two profound humourists treat the world and human nature; and, for that matter, every pulpit and truth-teller does the same, though the phrases may be more gentle, and the treatment be varied with more agreeable reflections.

The Cruise of the Steam Yacht North Star; a Narrative of the Excursion of Mr. Vanderbilt's party to England, Russia, Denmark, France, Spain, Italy, Malta, Turkey, Madeira, etc., by the Rev. John Overton Choules, D. D. New York: Evans & Dickerson. Boston: Gould & Lincoln.

Mr. Vanderbilt's princely voyage to Europe, last year, was one of those achievements which well deserved the honor of a book. It was a fact accomplished in our national progress, a munificent result of industry and enterprise, which will at least look no smaller to the eye when some future annalist or antiquarian of another generation shall revive the story as it is here narrated by the Rev. Dr. Choules, privileged family friend, chaplain, and historiographer of the expedition. It will then appear something notable that in the year 1853 a wealthy New York commercial negotiator, who had risen by his energy from a humble fortune, to connect his name as the almost single-handed mover in one of the great enterprises of communication with the Pacific, and accomplish many other daring feats among the capitalists of the times, did, as a mere interlude in his busy pursuits, build and fit out a steamship of twenty-five hundred tons, of the finest equipment of the day for speed and luxury, for the purpose of taking a party of his family and friends on a pleasure voyage to the chief ports of the old world; that twelve ladies and as many gentlemen, including a lawyer, a physician, and a clergyman of note, made up the company, and that a journey was thus performed of more than fifteen thousand miles of navigation, at an average of two hundred and fifty-nine miles for each sailing day—disclosing to the voyagers such memorable sights of the era as London in the reign of Victoria, Paris under Louis Napoleon, St. Petersburg in the time of Nicholas, and Constantinople at a moment imminent with its future destinies. It was in no spirit of exaggeration that a London journal, upon the arrival in England of this vessel, broke out into an exclamation at the Americanism of the affair, and coupled it with what we are accustomed to consider the heroic princely fortunes of the Cosmo de Medicis, the Andrea Fuggers, the Jaques Cœurs, and Richard Whittingtons of the past.

The great item of the journey was the ship itself, as one of the early trophies of steam navigation on the Atlantic, and the self-made fortune of the proprietor who supported it. The countries visited, and the objects seen, were such as hundreds of travellers from America visit every year, without making themselves very notorious beyond a small circle; indeed the wonder is now to meet a man of a certain age and position in life who has *not* seen most of these things. So we have, of course, no discoveries from Dr. Choules, but simply, for the most part, an itinerary of his route, as he looks hastily in upon familiar sea-ports and capitals, where however the material is so abundant that every day will furnish a chapter.

There are, speaking in a general way, two kinds of books of travels, the one in which the author subdues facts to his own temperament; the other in which he quietly surrenders himself to outer objects and employs eye and ear while he gives a holiday to fancy, sentiment, or prejudice, if he happens to possess such companions. Books of the first class are poetical, philosophical, or what not, and furnish a vivid species of entertainment; those of the second may possess various kinds of merit, not the least of which is to be good guide books. Dr. Choules' "Cruise" falls among the latter. He has an individuality of his own, but he does not show a great deal of it in this volume. He purposely, we think, and in this he takes a just view of the safest treatment of such a journey, under all the circumstances, confines himself to a record of facts of a properly public quality. For the humor and characters, and true history of such an adventure, as indeed of any other on land or sea, we must look to the novelists for information, and see what a Dickens or a Marryatt has to tell us. They can speak the truth unreservedly, being under no bonds to society in their fictions. Dr. Choules is guilty of no such treason to his friends' mahogany as to dramatize the friendly company. We hear very seldom of them at all, and Mr. Vanderbilt himself is modestly deprived even of his usual glorification of Commodore.

It is enough for the reader to know that Dr. Choules is in good humour with the affair throughout, though the text of his first sermon after leaving harbour slily glances at an infirmity of human nature not unknown on shipboard. "In view," says he, "of the long period of intimate association we were likely to spend on board the yacht, the text selected for the occasion was one of a practical character, Proverbs 16, 32: 'He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.'"

What we wish for in the book is a little more definite account of persons and places, where there is a chance for some novelty in the description. Dr. Choules meets with many clergymen of his denomination, the Baptist, of whom we should like to hear more than he tells us. It is not enough to know that a preacher is eloquent or useful, we want to learn how his character has been acquired and what it is. Does he get it from learning or experience, does it lie in physical or intellectual qualities, does he gain his influence by being agreeable or powerful, is he a good man or an ingenious man,—a Luther, or a Melancthon, a Robert Hall, a Foster, or a Baptist Noel? We can hardly indeed expect such distinguished men on all occasions, but is the person in hand five or ten per cent., say, of any one of them? Might we not have learnt something more of a clergyman at Southampton, a glimpse of whom is pleasant:—

THE REV. THOMAS ADKINS.

I called on the Rev. Thomas Adkins, the Independent minister, who settled over his congregation in 1810. I well remembered his manly form and his noble bearing, and, as I approached his residence, I told the ladies that Mr. Adkins used to be regarded as one of the noblest-looking men in England. We found him at home, and I was delighted and astonished to perceive how very gently age had touched his princely form. He certainly was the finest-looking man I saw in England, of his age; and our ladies thought him one of the most splendid men they had ever seen. Mr. Adkins and his wife visited us on board the yacht, and we passed a very pleasant hour in conversation respecting friends of other days, most of whom are removed from the present state. Mr. Adkins has a large congregation, and his townsmen are justly proud of his talents and finished character as a Christian gentleman. The church under the pastoral care of this gentleman dates its origin to the important year 1688.

These personal notices, brief as they are, afford some of the most attractive paragraphs of Dr. Choules' book. The proper study of mankind is man, and we like to catch sight of him if there is anything of interest possible, even if we are rewarded with nothing more satisfactory than Geoffrey Crayon saw of the famous Stout Gentleman. Here is

A LORD MAYOR'S SOIREE.

The Lord Mayor, this year, is the Right Honorable Thomas Challis, a wealthy merchant in hides, and a member of Parliament. This gentleman is a distinguished dissenter, and belongs to the body of Christians known as "The Connection of the late Countess of Huntingdon." His lordship is the treasurer of the college at Cheshunt, where the clergy of this denomination receive their theological training. On this occasion there were, probably, some twelve or fifteen hundred persons present, including the Archbishop of Canterbury and seven other prelates, several members of the British cabinet, and a large number of the peerage. The party embraced many distinguished literary men, and Mr. Carlyle had many attentions shown him. The ball-room over the great Egyptain hall was filled with a unique collection of eductional apparatus; and this had been placed here for the examination of the party, many of whom were delegates from all parts of the kingdom, attending a great educational meeting. A more interesting spectacle than was here afforded can hardly be imagined; and, with such means and appliances as we saw, the schools of Great Britain must be in a prosperous condition. Maps, charts, globes and philosophical apparatus, were everywhere to be seen; and the access to the room was crowded quite as densely as that leading to the place for refreshment. Among other distinguished visitors, I noticed Miss Greenfield, the "Black Swan," who was attended by a coloured gentleman.

At Malta we get a notice of our American Consul, Mr. Winthrop, who has some claims upon our attention from his literary pursuits and acquisitions.

WILLIAM WINTHROP.

I went from the palace to take a family dinner with the consul. Mr. Winthrop has a fine residence in a house once occupied by the Prior of the Knights of St. John; it its close by St. John's church. I can hardly imagine a more pleasant home than he possesses. His rooms are very spacious, and extend through a long suite of apartments, on one side of which is a gallery, lined with exquisite shrubs and flowers; and on the other sides the rooms open upon a balcony, which overhangs a fine street. The ceilings are many of them beautifully frescoed, and the staircase is of massive and elegant stone-work, richly carved. Mr. Winthrop has been consul here for nineteen years, and finds the climate adapted to his health, which has beenfeeble; but he now appears likely to live a long life, which all who know him will, I am sure, desire most earnestly. Our consul is a hard student; he has devoted himself to historical pursuits with great ardor. He has contributed a series of admirable papers to the *Southern Messenger* upon the history of the Knights of Malta, and is one of the principal contributors to the admirable "Notes and Queries," published in London. In his library I was much interested with an extraordinary collection of two hundred and twenty-four MS. volumes of Italian operas, from 1596 to 1824, with the names of the persons to whom they were dedicated and the places in which they were performed. They contain upwards of seventy thousand pages, and are most admirably written. Mr. W. has received applications to part with them to go to England, but he would prefer selling them to an American library; and he would readily find a purchaser, I think, if they were seen by some of our collectors.

A portion of the book, which may be read with interest just now, is the account of the sail through the Baltic, and of St. Petersburg and its environs.

Apheila; and other Poems. By Two Cousins of the South, Miss Julia Pleasants, and Thomas Bibb Bradley. Scribner.

One of many volumes of the West and South, which may be ranked together for their similar characteristics,—fluency of expression, with a pervading sorrowful emotion. The language is frequently musical, and the sentiment eloquent; but both need concentration and more definite figures and illustrations, with greater attention to literary construction, to serve the more valuable and lasting ends of poetry. Vague thought, however noble, and tears and sighs, sincere and real as they may be, will not prove sufficient to fix the attention of the reader, who demands speciality and novelty in the picture of life, something new to be described, and something new in the describer. The joys and sorrows always will be old, but there never was grief or merriment yet without some circumstance, which, if truly related, would not distinguish it from all other passions of the kind. How some particular touch of nature preserves the living interest in old ballads; how much their historical adds to their contemporary value!

These southern and western volumes of poetry are not without traces of local colouring—their very untamed luxuriance calls to mind a country of rapid and unchecked vegetation, where art has not yet broken up the uniformity of nature; but we find too little in them of the actual life and incidents of the region from which they date. Much of the poetry is a species of stump oratory in verse, addressed to the sentimental, where the main thing is rapid and earnest expression. It seems to be the first thing in the progress of this literature, that it should claim its right to speak, and assert its possession of honourable principles and warm feelings. The compression of art, the skill of laborious cultivation, will come after, when the mind is disciplined by study, and its powers feel the restraint of the collision of numbers in large cities.

The Proem to this volume daintily expresses some of the more general Southern influences, of sky and climate:

> In our own lovely clime, where orange bowers
> Luxurious bloom to woo the wanton air,
> Sweet Poesy forever young and fair
> With unlooped tresses roams. She waves her wand
> Where monarch trees with bending boughs await,
> And bursting buds attest her gentle touch.
> Where o'er the rugged rocks the cataract roars
> All beautiful she bends her airy form,
> And lo! the rainbow curves to greet her there.
> Oh! well she loves our dewy summer morns
> That like Diana's maids sport on the hills,
> Our noons that soft voluptuous matrons sleep,
> Our fair-haired eves that dream delicious dreams,
> As brides grown pensive o'er their cups of joy
> While silk-fringed lashes o'er their blue orbs drooped,
> While speed the golden hours. Her step imprints
> Our verdant vales, and flowers of brightest hue
> Do blossom where she treads. Her voice attunes
> Each little rill that murmurs as it glides,
> All fountains gushing in perpetual joy,
> All rivers gleaming in our primal woods.
> With unwreathed lyres together we have roamed
> Where in our silent groves the goddess reigns,
> Where in our forest aisles her altars glow,
> And kneeling there our earnest vows have said,
> Our grateful incense poured, and sang what songs
> Our sad hearts bade us sing.

Apheila, which gives name to the book, is a Poe-ish sort of embodiment of an angel of darkness, who casts his shadow over all that is lovely and happy in the world—a personage evidently moved by that fine exercise in versification—the Raven. The poet has no sooner his pulse thrilling with rapture in the possession of his Alvora—

> But Apheila came beside us, and he came there to deride us,
> From that tideless, torpid ocean, with its single surfless shore,
> Where, on pinions wan and wailing, dusky robes behind them trailing,
> Float forever phantom figures, floating alway from the shore!
> And with Demon's noiseless footstep he did move within the door,
> With his shadow cast before!
>
> Then the queenly roses quivered, and the trembling lattice shivered,
> Till its vines enwreathing withered, dropping crispate on the floor,
> And the radiant sisters seven, stars serenest in the heaven,
> Veiled their seven angel faces, and their shrouds of sable wore,
> When the Demon's dismal shadow all the arbor covered o'er,
> All the arbor darkened o'er.

These two poems which we have quoted are from the gentleman cousin of the volume. We now present a passage by the lady, which strikes a more passionate note. It is from the lines "To a Sycamore tree," where the death of a youth is described as occurring at its foot. There is a thrilling eloquence in this composition, which reaches at times the genuine ballad spirit. A few paragraphs will tell the story. The tree is introduced—

> Dear are the trees of that broad old grove
> With their glossy boughs unto me,
> But the dearest of all the patriarchs there,
> Is the silvery sycamore tree.
> Not that its leaves are brighter than others—
> Not that it lifts it head so high,
> Though never a tree from the velvet vale,
> More beautiful rose to the sky.
> Not for its shining antlers, which seem
> Sprung from the white moon's quivering ray—
> Not for the throstle thrilling its boughs,
> The livelong summer day:
>
> I love it not for the daisies there—
> Not for the snowy hawthorne hedge
> Whence the blue-eyed violets creep by night
> Upon the moonbeam's silver ledge,
> Nor yet for the soft cerulean stream,
> Which mezzotints its graceful limbs,
> Joyously painting each dark green leaf,
> And teaching it tuneful hymns,
> But I dearly love that sycamore tree
> Because its swordlike branches wave
> In guardianship of a bright green mound,
> Which mourning mortals call the grave.

Then the youth is there by the side of his sister—

> Thick fell those molten golden ringlets,
> Shading a fair cylindric throat;
> Sweeping adown pale thoughtful temples,
> As starbeams o'er white marble float.
> He was the pride of our mother's heart,
> Angel-like with his azure eyes;
> Slender and straight as a stripling palm
> Shooting to cloudless Austral skies.
> Life's airy lord passed through portals proud
> Those arching nostrils thin and white,
> And on the sheen of his broad brow curved
> Two silken lines of shadowed light.

Suddenly he faints and falls, and the mother approaches:

> Tenderly I called his music name—
> In vain—he would not move or speak,
> The silken sentry of his heavenly eyes
> Mournfully slept on his pale cheek.
> "Brother! my brother, oh! speak to me—"
> The night wind answered from the trees,
> And a fair young matron glided near,
> Noiseless as the soft summer breeze.
> Golden-haired, divinely beautiful
> Slumbered her glorious idol there,
> But the halo of a youthful saint,
> Were those thick wreaths of burnished hair.
> Beautiful, like an early snow-drop
> Gleaming in Death's chill wintry halls;
> What grief, oh! pale Niobic mother,
> Snatched the glee from thy light foot-falls.
>
> Mournful as a willow-branch upon the turf
> She bowed in sad surprise,
> And silver tears bedewed the sleeper's face—
> Tears from our mother's mild brown eyes.
>
> Twilight also wept, and the planets
> High troubadours of heaven's empire,
> Marvelling paused to garner up the tones,
> Which sprang from her spirit's broken lyre.
> "Carroll, sweet Carroll, my matchless boy,
> And dost thou dead or sleeping lie?"
> And the purple dove, on the white hawthorne,
> With mournful carols gave reply.

The poem ends with a memorial of the monument tree:

> He is buried there, he is buried there
> Beneath that reverend sycamore tree,
> And the blossoms rare, which burst from his grave,
> Are the first to woo the epicure bee,
> Through bursting buds the sunlight ripples
> Cheering the fathful crocus there,
> Whose golden leaves on the silent mould
> Memorize his luminous hair.
> And oft with eve's purple feet, I haunt,
> The hallowed arches of that grove,
> My heart and the brooklet echoing back,
> The sad wail of the cushat dove.
>
> Stately forests, with their long moss hair,
> Wipe the feet of the Father Stream,
> When the orange blooms, like milkway stars,
> Under the dark magnolia's gleam.
> Perfume loads the mimosa's pink-plumed wing,
> Olive groves girt the Appenine,
> They tell of the myrtle's graceful bough,
> And they sing of the mountain pine;
> The British oak wakes the slumbering lyre—
> The beacon palm by the sounding sea,
> But dearer than all of these to my heart,
> Is the silvery sycamore tree.

The lines which we have quoted certainly show unusual power. There may be some affectation in such phrases as the "silken sentry of his heavenly eyes," though the prettiness is suggestive by contrast; the "starbeams and white marble" do not come up to the reality of the subject; we object decidedly to the "sheen of his broad brow"; "glorious idol" is too general, but the accessories introduced from nature, the dove, the "golden leaves", with the bursts of simple strong emotion from the mother and sister, show the poetic faculty.

The *Annual of Scientific Discovery* for 1854, edited by David A. Wells, has been issued by Gould & Lincoln. It is prefaced by a portrait of President Hitchcock. The preliminary editorial notes on the scientific progress of the last year, a summary of results achieved and works undertaken, shows the new impulses given to Geographical discovery, in which the United States, in the labors of Maury, Lynch, Perry, Kane and others, bears so honourable a part. The leading article of the miscellany which makes up the volume, is occupied with the New York Crystal Palace Exhibition. The value of this gathering of the stray contributions of the year in newspapers and scientific journals, can only be estimated by scholars who have searched fruitlessly for hours for information, such as a glance at this book will supply in a moment. We would suggest that some brief, biographical notice should, in future volumes, be added to the single line now given to the obituaries.

The third volume of Dr. Lardner's *Hand-Books of Natural Philosophy and Astronomy*, including Meteorology and Astronomy, is now published in the course by Blanchard & Lea. The treatise on Astronomy embraces exhibitions of some of the nicer conquests of this science, now for the first time made accessible in a popular form, as the minute telescopic chart of the moon by Beer and Madler, the delineations of Jupiter and Saturn, the drawings of Encke's and Halley's comets, the nebulæ of Sir John Herschel, and the solar spots by Pastorff. The author's hand is thoroughly practised in this department of composition, his scientific text books being among the neatest and most satisfactory of the day. The present series is now complete with this volume, which closes with a general index applicable to the whole.

Professor Hitchcock's *Elementary Geology* has appeared in a new and enlarged edition, the twenty-fifth, from the press of Ivison & Phinney. The additions are important, the chapter on the aqueous and atmospheric geological changes, including the action of glaciers, rivers, and the ocean, having been rewritten, and much new matter given on Paleontology. The illustrations are numerous, and the whole work offers a well-furnished manual and text book.

History of New Amsterdam; or New York as it Was in the days of the Dutch Governors. By A. Davis. R. T. Young. A popular and concise history of the settlement and early government of New York, is a work much needed, that portion of the national annals never having received its due share of attention. The desideratum is hardly supplied by the little work before us; the few facts it contains being disconnectedly put together, and expressed in an ambitious and faulty style. It will, however, be found worth looking over, by those possessing some familiarity with the subject, as it contains some curious items of information concerning the early localities of our city.

GLEANINGS FROM FOREIGN EXCHANGES

The Latest Excavations at Nineveh.—Of late the French Government has made some renewed attempts, of which an account is given in the *Revue des Deux Mondes.* The *ensemble* of ruins in the environs of Khorsabad consists of a large rectangular space of great extent. From distance to distance small conical hills mark the spots where towers or fortified gates were defending the walls. M. Place knew that M. Botta had not excavated these little elevations, and therefore paid great attention to this task. The first objects found consisted of some smaller articles of agate, marble, and cornelian; however, of such preservation and polish as if they had only now issued from the hands of the artist. In another of these hills was found a sort of large staircase, or rather a series of succeeding terraces, made of burnt and inscribed bricks. Below the lowest of these terraces was a double *souterrain*, of whose destination and use no idea could yet be formed. It is built with great accuracy and mathematical correctness, and will form a sort of enigma to be solved by further examination. Incisions, which were made in the east side of this hill, led to the discovery of brass hinges and pins, which belonged to doors, of which nothing but the metal and the stones in which these were fixed had remained. In consequence of a lucky hit, M. Place arrived through the door at a hall which had received the name of the "Magazine of (water) Pitchers." No idea can be formed of the quantity of vases found in this locality; they were of all shapes and sizes—pitchers large and small, broad, narrow, compressed, and contracted at their orifice. Most of them had been broken by the weight of the earth which fell and rested upon them; still M. Place discovered some which were perfect, and will form the nucleus of a collection of Assyrian ceramic art. They were filled with clay, which, however, had become so hard that it was impossible to remove it, without, in many cases, breaking the vases. Some contained articles made of cast-copper, amongst which were some heads of gazelles, faithfully resembling those represented on the bassi relievi, and M. Place thinks that they were used for baling out the wine or oil contained in the pitchers. On the eastern side of the walls is another hall, which M. Place had excavated. It contained pitchers, 1 metre 64 high, and the red precipitates found at their bottom prove that these halls were the wine cellars of the old monarchs of Assyria. M. Place examined all parts of the palace, and wherever he found the subterranean galleries, he perceived that the Assyrian architects had used both the pointed and round arch. M. Place next directed his attention to what M. Botta had called "the ruined building," but had left it unexplored. He therefore opened his *trenches* towards the front of one of these halls, but soon came to the conviction that, far from being what may be called a ruined building, this part of the palace was in the way of construction at the time the whole became a ruin. On inspecting the circumvallation of the city, M. Place remarked on the southwest side a pretty high hill, adapted to another unexplored mound of the same size, and equalling in extent of area that of the large palace. But it is not a simple palace or palaces which await here further examination, but a whole Assyrian town may yet be discovered and exhumed.—*Builder.*

English Queens and European Wars.—Each of the Queens that has sat on the English throne has had to wage an European war; though the Roman Catholic Mary lost Calais, the Virgin Queen Elizabeth successfully resisted the Invincible Armada; Good Queen Anne brought the war with Louis XIV to a close, which procured the recognition of the Protestant succession, various territorial concessions from France in America, Spain's resignation of Gibraltar and the Pillars of Hercules, that stand as the portico to the Mediterranean Sound. Elizabeth opposed to the Spanish, Anne to the Bourbon, Victoria to the Muscovite universal monarchy—is not that a peculiar ordination of God? Victoria—it is a name that sounds well in the ears of the nation and of her allies. What champion does not look hopefully to Victoria? Her victory this time will be the victory of peoples, the victory of all nations.—*Berlin National Zeitung.*

A Hint to Potato Growers.—A correspondent of the *Shipping Gazette* calls attention to a statement that the vine in Southern Europe and the Madeiras has been blighted by a microscopic acarus, and that the use of manures rich in iodine has been found to enable the plant to resist its destroyer; and in some districts of Spain decomposed seaweed is used as manure. He mentions that he has used rotten kelp as manure for the vine on the south coast of Devon, and when he removed too far from the coast, iodine, in almost minute quantities, with great success. He suggests that if iodine were mixed with the usual manure for potatoes it would probably prevent disease.

Recruiting in Ireland.—Nothing can exceed the enthusiasm with which the recruiting parties are met in Dublin, wherever they go, and the alacrity with which the initiatory shilling is taken exhibits something more than the ordinary "red fever" amonst the people. Those who are enlisting in Ireland just now have amongst them not only those who may have nothing else to do, but actually men of substance in their own class of life, who are urged by a sort of humble chivalry in taking arms. A few days ago a number of car-drivers, men whose worldly means are certainly superior to a common soldier's, threw down their whips with one accord and followed the ribbons. It will give some idea of the *animus* which moves the new recruits, when we relate the following short anecdote which we were told by an eye-witness. A sergeant was, after his custom, importuning some people to "list," when one, who appeared to be spokesman for the whole, advanced to ask something about their prospects in the army. He did not inquire whether the eating or drinking might be good, or if they would have fair pay, or anything of that kind, but simply:—"Musha, sir, d'ye think we'd ever git a prod at the Imperor o' Rooshia?" Of course the sergeant said they would not fail to come face to face with the redoubtable Nicholas; and in five minutes after her Majesty had some twenty additional soldiers; and, we sincerely believe, good and true ones to the backbone.

Remains of Roman London.—Some curious relics of Roman luxury have recently been discovered under the deepest foundations of the Excise-office in Broad-street, which are now being removed for the purpose of erecting extensive ranges of offices for merchants and bankers on this interesting site, once the dwelling house of Sir Thomas Gresham, and subsequently of his munificent foundation, Gresham College. We are informed that it appeared to the superintendents of these works that there were indications of Roman remains in the foundations, and the workmen were directed by Mr. Clifton, the resident architect, to proceed with great care, to prevent the possible destruction of any interesting fragments. Consistently with these indications, it appears that on Friday last the workmen came upon a piece of tesselated pavement remaining *in situ*, and, in consequence of the precautions suggested, they were enabled to remove the ruins and rubbish without injury. This pavement has been subsequently cleared out to some extent, and has disclosed work of considerable beauty. It was found about 13 feet below the surface, and at least 18 inches below the lowest foundations of the Excise-office—one of the very heaviest walls having been built across it. The piece at present cleared out is the centre of the border of a large pavement belonging to an apartment probably 30 feet square. The pattern is a bold representation of leaves and flowers in their natural colours, executed in the usual way. The attention of the architect, Mr. Tite, having been called to this discovery, he immediately directed that the portion discovered should be carefully secured and protected, and that the walls and arches which stand upon and conceal the remainder should be removed with great care, and the whole traced out as far as any remains could be found. From the fragments of Roman arches in the earth adjoining, and other indications, it is hoped that further interesting remains may be discovered.—*Builder.*

Origin of the Verb, To Cant.—Our indefatigable contemporary, *Notes and Queries*, has settled the derivation of the verb "to cant," by citing a paragraph from the old Edinburgh paper, *Mucurius Publicus*, of Feb. 28, 1661:—

Mr. Alex. Cant, son to Mr. Andrew Cant (who, in his discourse *De Excommunicato Trucidando*, maintained that all refusers of the Covenant ought to be excommunicated, and that all so excommunicated might lawfully be killed,) was lately deposed by the Synod for divers seditious and impudent passages in his sermons at several places, as at the pulpit of Banchory; "That whoever would own or make use of a service-book, King, Nobleman, or Minister, the curse of God should be upon him." In his Grace after Meat, he praid for those phanaticques and seditious Ministers (who are now secured) in these words, "The Lord pity and deliver the precious prisoners who are now suffering for the truth, and close up the mouths of the Edomites, who are now rejoicing;" with several other articles too long to recite.—From these two Cants (Andrew and Alexander) all seditious praying and preaching in Scotland is called 'Canting.'"

New and Elegant Way of Conducting Sound.—A musical contemporary thus teaches deaf persons how they may hear the pianoforte:—

"The instrument should be opened, and a rod of deal wood provided about half-an-inch thick, three-quarters wide, and long enough to reach from the bridge of the sounding-board to the mouth of the deaf person. If one end of this rod be made to rest firmly on the bridge, and the other end be held between the teeth, the softest sounds will be distinctly communicated."

The Will and the Way.—I learned grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth, or that of my guard-bed, was my seat to study in; my knapsack my bookcase, and a bit of board lying on my lap was my writing-table. I had no money to purchase a candle or oil; in winter, it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or piece of paper, I was compelled to forego some portion of my food, though in a state of half starvation. I had not a moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and bawling of at least half a score of the most thoughtless men—and that, too, in their hours of freedom from all control. And I say, if I, under these circumstances, could encounter and overcome the task, is there,—can there be, in the whole world, a youth who can find an excuse for the non performance?—William Cobbett.

Curious Statistics.—If the streets of London were put together, they would extend 3000 miles in length. The main thoroughfares are traversed by 3000 omnibuses and 3500 cabs, employing 40,000 horses. In 1849 the metropolis alone consumed 1,600,000 quarters of wheat, 240,000 bullocks, 1,700,000 sheep, 28,000 calves, and 35,000 pigs. One market alone supplied 4,024,400 head of game. London, in the same year, ate 3,000,000 salmon, which were washed down by 43,200,000 gallons of porter and ale, 2,000,000 gallons of spirits, and 65,000 pipes of wine. 36,000 cows are yearly required for London milk; and, reckoning two gallons a day from every cow, we have here 72,000 gallons of "London peculiar" consumed by the London inhabitants. 360,000 gaslights fringe the streets. London's arterial or water system supplies the enormous quantity of 44,383,328 gallons per day; a thousand sail are employed in bringing annually to London 3,000,000 tons of coal. They have no fewer than 23,517 tailors, 28,570 bootmakers, 40,000 milliners and dressmakers, and 18,701 domestic servants.

A Watch Stolen by a Rat.—One night last week the overseer of a farm near Huntly, laid his watch on a table in his sleeping apartment, previous to going to bed. Towards morning, he was aroused by the crash of something that had fallen, and a rattling sound as of something being dragged along the floor. He immediately got up, and found his watch gone. He lost no time in pursuing the thief, following the direction of the sound, when he came upon the watch at the mouth of a rat's hole, into which the rat had entered, taking with him the whole of the guard-chain, and was only prevented from taking in the watch by the case springing open from the fall, which made it require more room than the hole would admit of. As it was, the rat did not seem disposed to lose his prize, but kept a firm hold of the guard when the owner tried to pull it from him.—*London paper.*

Ambitious Young Merchants.—I am acquainted with an estimable young man who remarked one day, "If I cannot make money enough by the time I am thirty years old, I don't wish to do business." What would his grandfather have thought of a youth who had made that observation in his day? What would our senior merchants have thought, forty years ago, of a system of business which contemplated a man's *retiring* on a fortune at thirty? This, to be sure, may not prove that the feeling is a wrong one. Nor, as a matter of fact, is the plan without some actual examples to illustrate it. But the sentiment I have quoted is useful as showing the ideas of business which prevail in our day. It ignores all the moral uses of a frugal and industrious *life*. It overlooks all the contingencies of trade. It proceeds on the assumption that "a fortune" can certainly be made within a specified period. So visionary a theory might, at first, be deemed very harmless; but while it is powerless for good, it has a great capacity for evil. Aspiring to the fulfilment of its own prophecy, it must predispose those who embrace it, to adopt the very measures we have been reprobating, as devices for rapid and excessive accumulation. It is a dangerous thing for a man to set out in business with the feeling, that his work is to be done in at most ten years, and then he is to *enjoy* his wealth for the rest of his days. He will need, on this plan, to insure something besides his property. For it will be a miracle if he runs through his brief, but tumultuous, circuit, without compromising his integrity and debasing his conscience. And, aside from this, whence comes the vagrant notion that you can "enjoy" life only when you shall have earned a discharge from business? Business certainly has its cares and its anxieties; but it were a curious classification of things to array business and happiness against each other—to assign business to one portion of life, and enjoyment to another. Good and evil are not arranged in these massive strata, but intermixed throughout the whole of life. There are no happier men than some whom you could find among the busiest of our busy merchants; there are none more miserable than some whose ample patrimony or acquired wealth has exonerated them from the necessity of labor, and left them to die of *ennui*. Viewed as classes, the balance is strongly in favor of the working, as distinguished from the retired, men.—*Dr. Boardman.*

Sheep Among the Crockery.—A very amusing incident occurred a few days since in Cincinnati, illustrative of the natural instinct of one sheep to follow another. A small drove was coming up the street, and when they arrived opposite the Gibson House, the foremost one made a rush to go into an alley, but a man suddenly coming out, somewhat frightened the sheep, and it deviated slightly from the true course, darting into a lamp store, followed by the whole flock. The crowd, anxious to witness the sport, instantly blockaded the door, so that there was no mode of egress for the unceremonious visitors, and as the lamp store was too contracted to suit their peculiar notions, and wishing to regain their liberty as speedily as possible, they saw no other means of escape but through the window. One of them made a break, and leaped through the show window, upon the pavement, demolishing in the progress, glass ware, china, &c., with an alacrity truly praiseworthy. The crowd immediately fell back from the door, and allowed a free passage, but every sheep jumped through that hole in the window.

The Alpine Heights.—The pen and pencil may attempt, and not unsuccessfully, to reproduce the soft gradations of the beautiful, or the abrupt contrasts of the picturesque, but they are alike powerless and paralyzed before the awful grandeur of the Alpine heights, where there is neither life nor motion; where a stern, unsmiling sublimity has moulded every form, and stamped upon the scene the frown of perpetual winter. There is nothing in the ordinary aspect of nature that prepares us for what we see, when we have entered the region of perpetual snow. Here is no hum of insects, no rustle of foliage, no pulse of vitality. There is no provision for animal life in the pitiless granite, ice and snow that makes up the landscape. The solitary eagle, whose slow, circling form is painted on the dark sky above, seems but a momentary presence, like ourselves, and not a part of the scene. Nature is no longer a bounteous and beneficent mother, but a stern and awful power, before which we bow and tremble; and the earth ceases to be a man's farm and garden, and becomes only a part of the solar system.—*Hilliard's Italy.*

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* Why, in an edition which should pride itself on the literary proprieties, is the article omitted to this writer's name on the title-page? "By *Rev.* John Mitford" is a vulgarism which should not be tolerated in such a quarter.

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SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn.) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland.) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England.) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford. "
" Frederic Langton, A.M., St. John's College, Oxford. "
The Hon. Pierre Soule, U S. Minister at Madrid; the Hon. Wm. Frerett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18–6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, NEHEMIAH SEARLES, } Armonck.

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.

JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N.Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York. S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

PROFESSIONAL CARD.—Mrs. EDWARD LODER, of the Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. LODER'S system of teaching, tested by thirteen years' successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place, between the hours of 12 and 2. m4–1t

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer.
oct15–6m 93 Maiden Lane.

LIFE AND FIRE INSURANCE.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park-Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.
m25–6m

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans, and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G. Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. P. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
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Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25–6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. De Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
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Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N. Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. Van Beuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02
DISBURSEMENTS.		
Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13
ASSETS.		
Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.

N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 00		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 00		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. Capital $3,000,000. With a large surplus, $100,000 of which is deposited with the Comptroller of this State. This Company offers the following, among other

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.
No extra charges for crossing the Atlantic.
The security of a large capital.
California, Australia, and special risks taken.
Premiums can be paid quarterly.
Large bonuses on policies on the mutual scale.

REFEREES IN NEW YORK:

His Excellency, HAMILTON FISH, late Governor of the State of New York.
Anthony Barclay, H. B. M. Consul.

Stephen Whitney Esq.	James Gallatin Esq.	Hon. Judge Campbell,
J. Phillips Phœnix Esq.	John Cryder Esq.	Samuel Wetmore Esq.
John H. Hicks Esq.	Henry Grinnell Esq.	

MEDICAL EXAMINERS:

John C. Cheesman, M.D., No. 473 Broadway.
F. U. Johnson, M.D., No. 762 Broadway.
GEO. M. KNEVITT, No. 65 Wall street, Agent for the United States.

HARMONY FIRE INSURANCE COMPANY; Capital $150,000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.	Moses A. Hoppock, 230 Fulton-st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

MISCELLANEOUS.

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations,*" "The Palace of Elegance and Taste," &c.

TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Wooly Dogs, Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll,*" *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants, and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

TUTTLE most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*

This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.

"This certifies that Mr. JOHN S. D'ORSAY has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.

WM. WATSON, JAS. VAN NAMEE, M. MERRILL, *Builder,* } Committee.

Albany, October 1853.

"I cheerfully concur in the above statement.—S. PARKS, Pastor."

All orders addressed to Mr. D'ORSAY, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM NO. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s. 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM NO. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM NO. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM NO. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM NO. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM NO. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM NO. 7.

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM NO. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM NO. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM NO. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28–6m

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:

Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

ALEXANDER MONTGOMERY, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to WILDER'S Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18–4m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.

1853	125,000 feet.
1854	105,400 feet.
Decrease	19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.

1853	108,400 feet.
1854	90,600 feet.
Decrease	17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*

Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.

N. B. Clergymen and their families supplied at a discount. o15–6m

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

HOUSE-FURNISHING ARCADE! FANCY AND TOY BAZAAR! Large Basement Store, 128 Canal street. Every description of Willow, Wood, Britannia, Japan, Tin, and Iron Ware; Fancy Baskets, Cages, and other Fancy Articles; Children's Carriages, Propellers, Rocking-Horses, and other amusing and instructive Toys.

N. B. Clergymen and their families supplied at a discount.
oct15–6m J. KELLOGG.

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS, MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)

FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

DENTISTS.

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, 489 Hudson street, New York, 2d door above St. Paul's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full setts, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

PIANOS AND MUSIC.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 859 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with TWO BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ. *Retail Prices.*

No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well known and justly celebrated Melodeons. RETAIL PRICES.

Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.

BROWN'S CELEBRATED HARPS, from $250 to $1000.

MARTIN'S UNRIVALLED GUITARS, from $25 to $60.

FLUTENAS, from $5 to $25. FLUTES, from $2 to $40.

ACCORDEONS from $2 to $20. VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS, PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS. R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.

J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¼ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,
Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers, at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone.* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m1-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

Appointments of the Bishop of New Jersey.

VERNAL VISITATION.

The Bishop, if God please, will make the Southern Visitation of the Diocese, in the following order:

Christ, Allentown;—Thursday, March 30, afternoon.

Christ, Bordentown;—Thursday, March 30, evening, (Catechism, Confirmation.)

Pemberton;—Sunday, April 2, (fifth in Lent,) afternoon, (Catechism, Confirmation.)

St. Andrew's, Mount Holly;—Sunday, April 2, evening, (Catechism, Confirmation.)

Trinity, Moorestown;—Monday, 3, afternoon, (Catechism;)—evening, (Confirmation.)

Trinity, Fairview;—Tuesday, 4, afternoon, (Catechism, Confirmation.)

St. Stephen's, Beverly;—Tuesday, 4, evening, Catechism, Confirmation.)

St. Paul's, Camden;—Saturday, 8, afternoon, (Catechism;)—evening, (Confirmation.)

St. John's, Camden;—Sunday, 9, (before Easter,) morning, (Catechism, Confirmation, Communion.)

Ascension, Gloucester;—Sunday, 9, afternoon, (Catechism;)—evening, (Confirmation.)

Grace, Haddonfield;—Monday, 10, (before Easter,) morning, (Catechism, Confirmation, Communion.)

St. John's, Chew's Landing;—Monday, 10, afternoon.

Woodbury;—Monday 10, evening.

St. Peter's, Berkely, in Clarksborough;—Tuesday, 11, (before Easter,) morning, (Catechism, Confirmation, Communion.)

Trinity, Swedesborough;—Tuesday, 11, afternoon, (Catechism;)—evening, (Confirmation.)

St. Stephen's, Mullica Hill;—Wednesday, 12, (before Easter, morning, (Catechism, Confirmation, Communion.)

St. Thomas,' Glassborough;—Wednesday, 12, evening, (Catechism, Confirmation.)

St. Peter's, Freehold;—Tuesday, 18, (in Easter Week.) afternoon, (Catechism;)—evening, (Confirmation.)

Trinity, Middletown Point;—Wednesday, 19, morning.

Christ, Shrewsbury;—Wednesday, 19, evening, (Catechism, Confirmation;)—Thursday, 20, morning, (Communion.)

Christ, Middletown;—Thursday, 20, afternoon, (Catechism, Confirmation.)

Trinity, Red Bank;—Thursday, 20, evening, (Catechism, Confirmation.)

St. George's, Penn's Neck;—Saturday, May 20, afternoon, (Catechism, Confirmation.)

St. John's, Salem;—Saturday 20, evening, (Catechism, Confirmation:)—Sunday, 21, (fifth after Easter,) morning, (Communion.)

Bridgeton;—Sunday, 21, afternoon, (Catechism, Confirmation.)

St. Paul's, Trenton;—Tuesday, 23, morning, (Catechism, Confirmation, Communion.)

St. Michael's, Trenton;—Tuesday, 23, evening, (Catechism, Confirmation.)

Trinity, Princeton;—Wednesday, 24, morning, (Catechism, Confirmation, Communion.

DIED,

In Saybrook, Ct., on the 16th inst., after a short illness, HARRIET BAYARD, wife of the Rev. SAMUEL J. EVANS, and daughter of the late GEORGE D. COOPER.

In the city of Albany, on the 15th inst., JAMES TAYLOR, Esq., Cashier of the Commercial Bank, and Treasurer of the Albany Savings Bank, and one of the Wardens of St. Peter's church.

Mr. TAYLOR was one of our worthiest citizens, and was universally esteemed for his sterling integrity and every manly quality. A mind enriched with various knowledge and great experience, rendered him useful as a citizen, and most agreeable as a companion. In all the relations of private life, and in all his duties, he was faithful, devoted, and exemplary. His loss will be irreparable to a most interesting family, and will occasion a void difficult to fill, in the circles in which he moved, and in the church of which he was long a member and an ornament.—*State Register.*

NOTICES.

☞ All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.

The Rev. E. F. Remington, Missionary at Large to Seamen, will preach in the church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, March 26.

Service to commence at 7½ o'clock.

Trinity Church, Hoboken.—Divine service, by the Rev. N. W. CAMP, D. D., will be held (until further notice) on Sunday mornings at 10½ o'clock, and in the evenings at 7½ o'clock, in the New Hall, Washington street, between Fourth and Fifth streets.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets; the Rev. Dr. PRICE, rector.—The seventh Sermon will be preached by the Rev. G. T. BEDELL, rector of the church of the Ascension, on Sunday evening, March 26.

Services to commence at 7½ o'clock.

St. Ann's Church for Deaf Mutes.—The service *in the sign language* will be held, next Sunday, the 26th inst., at 7½ o'clock P. M., in the small chapel of the University, on Washington Square. Morning service *with the voice*, as usual, at 10½ o'clock, and Sunday School at 9½ A. M.

Free Church of St. Barnabas, corner of 23d-street and 2d-avenue.—Sunday services at 10½ A. M. and at 3½ P. M. Sunday School at 2 P. M.

JOSHUA WEAVER, Rector.

Trinity Parish.—LENT SERVICES.—In addition to the usual Sunday services at 10½ A. M. and 3½ P. M.:

TRINITY CHURCH: *Daily*, 9 A. M. and 3 P. M.

ST. PAUL'S CHAPEL: *Sunday evening*, 7½; Lecture.

Wednesday, 11 A. M.; Lecture: and 4 P. M.

Friday, 11 A. M.; Lecture: and 4 P. M.

ST. JOHN'S CHAPEL: *Daily*, 10 A. M. Lecture Wednesday and Friday.

Confirmation will be administered in St. Paul's Chapel on the Thursday before Easter at 11 A. M.; and in St. John's Chapel on Easter Day at 10½ A. M.

CHURCH OF THE HOLY INNOCENTS: Morning Prayer at 9 A. M., and Evening Prayer at quarter before 6 P. M.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Paul's, Pleasant Valley, Rev. Sheldon Davis $2; Theodosius Barton $2; Rev. W. C. Mead $4; Josiah Collins $2.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 20, 1854. 20 John street.

The New York Bible and Common Prayer Book Society have removed from No. 20 John street to No. 55 Thirteenth street, a short distance west of Broadway.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. Morgan Dix $1; Theodosius Barton $1; Josiah Collins $1; W. C. Bolles $2; Seamen's Mission, Philadelphia, Rev. R. S. Trapier $5

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Mar. 20, 1854. 20 John street.

The Protestant Episcopal Tract Society has removed ftom No. 20 John street to No. 55 Thirteenth street, a short distance west of Broadway.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

Trinity, New York, stipend $200; collection in Box for Books at the church of the Holy Comforter $4 80; Worthington Romaine, Life member $15; offerings at St. Clement's church, New York, thro' the Rev. T. A. Eaton $42 60; Isaac C. Lea, annual, 1853, $3; Lee Hobart, an. '54, $5; Wm. A. Freeborn, an. '53, $3; J. H Wainwright '54, $5.

Annual subscriptions for 1853, at $2 each: S. M. Cornell, R. H. Hopkins, Henry Fisher, Mrs. Henry Fisher, Peter Morris, C. W. Sanford, B. J. Lossing—$14.

Annual subscriptions for 1853, at $5 each: J. M. Browning, John H. Williams, Charles J. Chipp, Edward Haight, David Wagstaff, R. Lawrence—$30. Total $322 40.

E. M. DUNCAN, Treasurer, 114 Wall street.

Free Church of the Good Shepherd (embracing the Five Points).—Received, through Messrs. Stanford & Swords, from O W T, for mission uses, $5. R. HOYT.

The Poor. The Rector of the church of the Holy Evangelists thankfully acknowledges the receipt of the following donations for the poor:

Per S. & S., from a friend $5; from O W T $5.

Further donations are respectively solicited, and may be left with Messrs. Stanford & Swords, 637 Broadway, or with the subscriber.

BENJAMIN EVANS, 172 Broome street.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt, thro' T. N. Stanford, of $1 from J. M. Thompson; $30 from a lady of St. John's church, Portsmouth, N. H.

AZEL D. COLE, President of Nashotah Mission.
Delafield, Wisconsin, March 10, 1854.

The Missionary at Large for Seamen gratefully acknowledges the receipt of the following sums, through Messrs. Stanford & Swords: From B D $10; O W T $5; Mrs. H B P $5; B. R. McIlvaine $5; L N S $10; H $6; a lady $2 50; R V $5; a lady of Brooklyn $3; a friend $5; E. M. Atwater $5; unknown $2. By the hand of Mr. T. P. Cummings, from a friend to seamen $2, E. F. REMINGTON.
March 15, 1854.

Free Church of St. Barnabas.—The subscriber thankfully acknowledges the receipt, thro' Messrs. Stanford & Swords, of $5 from a friend. J. WEAVER, Rector.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

From Princeton, N. J., through Mrs. L. C Tuthill, a box of clothing and a check for $17; Wm. Turell $5; O W T $5; and from Jamaica, L. I., a box of clothing.

D. V. M. JOHNSON

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

From Charity $10.

Further donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second av.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13-1y

NOTICE OF REMOVAL.—STANFORD & SWORDS respectfully inform their friends and the public, that they have removed their long established CHURCH BOOK STORE, from 137 to the newly erected marble building No. 637 Broadway, south of Bleecker street, where they will be happy to see their old friends, and trust that no exertions will be wanting on their part to render their establishment the favourite resort, as heretofore, of the CLERGY, as well as of the literary public generally. It will be their aim to keep their stock well supplied with all the STANDARD THEOLOGY—including such rare and valuable works as are seldom found in the trade—and all the religious publications of the day.

Their collection of BIBLES, PRAYER BOOKS, and THEOLOGICAL WORKS, is as extensive as any in the United States.

Their editions of the PRAYER BOOK, to the perfecting of which they have devoted much time and expense, have been considerably enlarged and improved by the purchase of THE STANDARD EDITIONS.

All the STANDARD AND ILLUSTRATED WORKS, as well as the new PUBLICATIONS as they appear from both the English and American press, together with a full assortment of JUVENILE BOOKS, will be found at their establishment. They, therefore, confidently hope for a continuance of that favour which this establishment has enjoyed from the time of its foundation in 1787.

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25-2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25-2m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

THEOLOGICAL DISCUSSION.—Question: Do the Holy Scriptures teach the final salvation of all men?

The affirmative of the above question will be taken by the Rev'd THOMAS J. SAWYER, D.D., pastor of the Orchard street Universalist church, and the negative by the Rev. ISAAC WESCOTT, pastor of the Laight street Baptist church, in this city.

The discussion will be held in the Broadway Tabernacle, commencing Tuesday evening, April 4th, at ¼ before 8 o'clock, and continuing probably seven succeeding evenings, or t'll closed by mutual consent of the parties.

To pay expenses an admission fee will be charged. Tickets for the whole discussion $1, for a single evening 25 cents; for sale at William Hall & Son's, corner of Broadway and Park Place; Roe Lockwood & Son's, 411 Broadway; Raynor's, 76 Bowery; Ambassador Office, 548 Broadway; and at the door. m25 2t

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A. m25-6t

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and WHOLESALE DEALERS in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of ZUBER, DELECOURT, LAMPERLIER, DEGUETTE, MADER, GILLON, and other PARIS makers.

Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. †m25-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,

A Retail Department,

And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufactu'ers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this b anch of manufacture has obtained. Priva e Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, of different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE'S Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.

JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to info m their friends and the public that they are at their old stand, 454 Pearl street, near Cha ham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & WEST, 51 Beekman street,
m18-6m and No. 4 Liberty Place.

J. H. HARLEY, 34 John street, Dealer in STRAW GOODS and FANCY FURS, is prepared to show his assortment of Ladies' and Misses' Straw BONNETS, and Men's and Boys' Straw HATS, of every description.

Buyers of the above goods will find it to their advantage to examine his Stock, as its consists of the FINEST and MOST FASHIONABLE STYLES of Ladies' Straw Bonnets, as well as medium qualities, which which will be sold low, for Cash.

N. B. The highest price paid for Fox, MINX, RACCOON, or OPPOSSUM, and all other kinds of SHIPPING FURS. A list of prices will be sent to dealers, by addressing, post paid, J. H. HARLEY, 34 John street,
m18-8t one door from Nassau street.

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.

mar18-1y R. E. PETERSON, W. T. PETERSON. } 144 Bowery, N. Y.

THE NEW STORE.—BETTS, KELLEHER & BETTS, have opened their new store, No. 507 Broadway (St. Nicholas Hotel), with an entire new stock of CARPETS, of every description.

Purchasers are invited to call and examine their new patterns of ROYAL WILTON and FRENCH VELVET CARPETS, being the most splendid ever offered in this city—all of which will be furnished at the lowest market price.

Their stock of ENGLISH FLOOR OIL CLOTHS is very large and select, and well seasoned. BETTS, KELLEHER & BETTS,
507 Broadway.

P. S. Our old store, 292 Broadway, will be kept open for the present to dispose of the Stock, which is selling at very reduced prices. Some real bargains may be had if application is made early. m4-3m

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

FR. FREY's Dyeing and Carpet Cleaning Establishment, No. 70 Allen street, one door above Grand-st., New York. Every description of Silk and Woolen Goods Dyed and Finished in the latest French style. All kinds of Shawls, Table-covers, Rugs and Carpets cleaned without unripping. Gentlemen's Garments dyed, cleaned, and pressed in the neatest manner.
All orders will be punctually attended to. m18 6m

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18-1y

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c, all of which will be sold at the LOWEST CASH PRICES.
m11-3m BOUGHTON & KNAPP, 19 Courtlandt street.

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse, No. 456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4-4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and LOW TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.

SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

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